

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



I Love the Mountains

By
Stella Kennedy Salisbury

I love the mountains
With snowy peaks and canyons deep;
The air is chill, the night is still,
I reach to touch a star—
So very near they are.

I love the mountains
With winding trails and peaks to scale,
The rippling stream of which to dream,
The pine tree's dizzy height
Where weary birds may rest from flight.

I love the mountains
When God is near and bends His listening ear
To hear my bit of woe,
And bids me not to worry so,
For as I kneel in prayer I am enfolded in His care.

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TO OUR CONTRIBUTORS

As the chronicler of the history of the church the REVIEW is always interested in prompt reports with pictures of important happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. An out-of-date report is not news, and is not acceptable. Also, the REVIEW is interested in articles. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

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ON THE Religious Front

[These news items are taken from Religious News Service, Ecumenical News Service, and other sources. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

Opposite Verdicts Point up Whimsey of Sunday Law

✓ Whimsey of Massachusetts Sunday closing laws, under which automatic laundry establishment operation on Sunday is forbidden in one city and allowed in another, was spotlighted when two district courts rendered opposite verdicts for identical alleged offenses. In Malden, Judge Lawrence G. Brooks ruled Lester C. Gaul, a Seventh-day Adventist, was innocent of such a violation, with which he had been charged by neighbors. Judge Brooks said an automatic laundry is not a shop but a "secular business" whose operation on Sundays does not violate any law. At Fitchburg, three similar offenders were found guilty in district court and paid fines of \$25 each. Their cases are under appeal in Superior Court.

Feeding the Hungry Overseas

✓ Seven million people overseas depended on the American churches for some food every day last year. Several more thousand were saved from starvation by emergency rations rushed to world disaster areas in 1959. One of the largest feeding programs of 1959 was carried on in Korea, the report showed. There, 99,000 school children, 57,087 people in ROK government assimilation projects, and 114,000 refugees were given one hot meal daily, while thousands of children got a cup of milk.

Catholic University Honors Protestant Archeologist

✓ Loyola University, a Roman Catholic school in Chicago, has presented an honorary Doctor of Letters degree to Dr. William F. Albright, prominent Protestant Biblical archeologist and Old Testament scholar. Following the degree presentation, Dr. Albright told reporters that he regards himself as an academic specialist in Biblical archeology and is not closely identified with Protestant organizations. He said he is a member of a Methodist church, but "usually" attends Presbyterian services. His wife, he explained, and their seven children are Catholics.

Pope Opposes Council Debate on Church Differences

✓ Pope John XXIII, at an audience to members of the Central Committee of Italian Catholic Action, said he was opposed to discussions at the forthcoming Ecumenical Council of differences existing between the Catholic Church and non-Catholic Christian churches. "If the separated brothers [the Protestant and Eastern Orthodox Churches] wish to do something concrete about the desire for [Christian] unity, which is something we all share," he said, "we can say to them with keen affection: 'This is your house; this is the house of those who bear the sign of Christ.'"

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REVIEW AND HERALD



• EDITORIALS •

A Deadly Apathy That Denies the Faith

We traced last week the story of increasing international crises through the years that have clearly reinforced our prophetic preaching. We raised then the question: Has all this increased, sharply, our missionary fervor for God? We answered with a clear-cut No, it has not.

These may sound like hard words from the pen of one who has devoted so many editorials and articles to speaking of the progress of the work. We shall still speak of that progress. We are contradicting nothing we have written before. And certainly we are not contradicting anything we have ever said about this Advent Movement's being God's last movement in the world. We believe that today more fully than we have ever believed it before. No, what we are here writing contradicts none of this. We firmly believe that both what we have written in the past and what we are writing here are true. God has been with us; God will continue to be with us. God has blessed the gifts and the labors of all. What we are now trying to state, and to state with all the earnestness we possess, is this: The collective ardor and sacrifice of our people today does not measure up to the greatness of the times, and to the fulfilling prophecies that so sharply reveal the nearness of the end and the truthfulness of all that we have preached.

Why the Lack of Shock?

And why is this so? The answer is found, at least in part, in the fact that we have become infected with the mood of the world around us. That mood is described in a statement which appeared in the *Saturday Review* not long after the first hydrogen bomb had been exploded:

There is something far more terrifying about the hydrogen bomb than the fact that it has reduced the atomic bomb to a .22-calibre rifle alongside a large cannon. What is most terrifying about the hydrogen bomb is its grotesque lack of impact upon the public mind. It can rock the earth but it has yet to make a dent in our thinking. The news of the explosion was a one-day story, like a bank robbery or a love triangle or a veto at the U.N. It had its brief moment of power and glory and horror and then gave way to a crime investigation.

Is there anything more appalling than the fact that the most significant event in human history should fail to ignite human thought? Man goes into his laboratory and comes out with a device that has stamped upon it a death warrant for at least a billion persons. The device makes it possible to expunge in a fraction of a second what it has taken two thousand years to put together piece by piece. The device is not created and produced on an empty and tranquil stage. It is presented against a background of lit fuses and supercharged tensions. Yet nothing explodes in our minds. Nothing happens. It is a new bomb but it is the same world. The bomb is merely another lump in a continuing crisis; we swallow hard and go on.—December 13, 1952.

In similar vein is a statement that Bernard M. Baruch made a few years ago in connection with attempts to control the atomic bomb. He was then United States representative on the United Nations Atomic Energy Commission:

Time is two-edged. It not only forces us nearer to our doom, if we do not save ourselves, but, even more horrendous, it habituates us to existing conditions which, by familiarity, seem less and less threatening.

Once our minds have been conditioned to that sort of thinking the keen edge of danger is blunted, and we are no longer able to see the dark chasm on the brink of which we stand.

Current Mood Controls Us

Who will deny that we as a people experience in some degree—a greater degree than we'd like to admit—this very same mood that affects the whole world about us. We sense the gravity of the times, and yet we don't quite sense it. We listen to learned pronouncements of cataclysmic disaster for the earth. We believe what we hear—we have no reason to disbelieve. Yet we fail to sense as we should that this is the very day toward which Adventists have looked for a century. We seem to be bemused, hypnotized, by the horror of the forecasts we hear right and left.

Truly this is our great day. Could we possibly conceive of a time and a world situation more fully answering to all that we have believed was to take place in the hours just preceding the coming of our Lord? The one people in all the world who ought most to be electrified by the developments of the day and the confessions of statesmen and scientists are the Advent people. But are we truly electrified? Are we truly quickened to a tempo of fervor and zeal and sacrificial giving unprecedented in all the past? We will let each reader answer this himself, first for his own heart.

The pages of the *REVIEW* have carried in the recent past, exhibits from the treasury department of the General Conference that indicate that in relation to our resources, as measured by our tithe, our liberality is definitely not so great today as it earlier was. We willingly admit that within limits some rebuttal might be made to the evidence presented, but only within narrow limits. The over-all evidence is, we believe, unanswerable. We would make every proper allowance for that fraction of our membership in the homeland that truly sacrifices, week in and week out, for the cause of God, going without luxuries and perhaps even without what we might consider some necessities in order to support the work. But that leaves a great host of us who are mightily concerned about all the material things we wish to secure for our own comfort and enjoyment. Would we do exactly this way if we truly sensed the interlocking of prophecy and current events as we should? Would we? We spend endless money for the latest scientific developments that bring comfort and delight to us here. We seem forgetful that science at the same time is writing upon the wall a commentary on the prophecies that have distinguished us as a people, a commentary that should drive us into a fervor of service and of liberality beyond anything that has ever marked this movement.

Don't Need More Proofs

We have come to a day when our need is not for more proofs to support prophecy, but for more alertness of mind and spirit to see the force of the proofs that press in on every side. No, it is not new proofs that we need,

but new resolution to proclaim the message God has given us. The prayer that many of us need to pray today is to be awakened out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand.

We need to recall the warning of our Lord: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth" (Luke 21:34, 35). Here was given long ago the warning that the pleasures of life and the cares of life could dull our sensibilities to the point where we would fail to realize that the end of all things was upon us. We have actually lived to see the day when that danger is imminent for many of us. We have become accustomed to danger, to disaster, to nuclear explosions. The warnings of scientists, of statesmen, seem like a tale that is told. And yet all the while the tale is one that clamorously reinforces all our preaching and gives it a tone of urgency.

We receive letters frequently from earnest souls who deplore this or that weakness in the church, this or that particular sin. We do not doubt that there is point to many of these letters. Likewise we are conscious of the danger of this heresy or that, which tempts our membership and carries some away. But of sins and heresies that endanger the church we can think of none half so dangerous, so threatening to the very life and purposes of the church, as a heresy which we hear only infrequently mentioned, the heresy of apathy. We know not how else to describe the mood of too many in our churches today. We do not fight the truth, we do not question the doctrines, we live circumspectly, we carry on routinely in the church life, but are we really fired by events, set aflame by a realization that these are the last of the last days? Again we will let the reader answer the question, answer it first for his own heart.

A Deadly Apathy

There is a strange apathy, we say, that affects multitudes of us, an apathy all the more deadly because it challenges nothing that we believe, it accepts all and enables us to go on routinely in the cycle of the life of the church. But routine church living will not measure up to the times to which we have come. Must disaster, must persecution, must the holocaust of new explosions come to quicken us into carrying forward as we should the work of God?

This is our day, beloved, a day when danger is near at hand, and deliverance also; a day when we can bring to all men a message of hope, of escape from an evil world; a day when we can preach a stronger and more convincing message than we ever could have preached in any year of the past. This is a day when our missionary publications that go out by hundreds of thousands ought to go out by millions, when our colporteurs ought to be numbered, not by thousands, but by tens of thousands. This is a day when our giving, right here in the homeland, ought to be doubled, perhaps tripled. It can be. It will be, if we truly awaken to the hour to which we have come. And we'll multiply the liberality and still have sufficient for all of our needs. There is something vastly more important than comfort, glitter, and the latest gadget, and that is finishing the last work for God, the task He has given us to do.

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:11, 12).

F. D. N.

Trading Stamps, and Little Things

A few years ago the term "stamp collector" meant just one thing—a philatelist, or collector of postage stamps. Today the term also means one who saves green stamps, gold stamps, yellow stamps, bluish-green stamps, and many other varieties.

These stamps, as is well known, are not issued by governments for postage purposes; they are trading stamps given to customers by retailers, usually on the basis of one stamp for each ten cents' worth of merchandise purchased. The stamps are saved in books and are redeemed by the trading stamp companies for various types of goods. So successful has the plan been that one stamp company—Sperry and Hutchinson of New York—has become the largest single buyer of certain small appliances from major appliance manufacturers. The company operates a chain of more than 300 redemption stores for clients of the 35,000 retail stores using its green stamps.

Most customers, we assume, obtain relatively small items in exchange for their books of stamps—waffle irons, bathroom scales, toasters, floor lamps, luggage, cooking pans, et cetera. But a few months ago St. Francis Catholic School in Provo, Utah, got two very large items through the plan.

It happened like this. One day a wheel fell off one of the school's old buses. The principal, Father Colman Colloty, decided the time had come for action. He wrote a trading stamp company asking how many books of stamps would be needed for two buses. The company wasn't sure—the request was so unusual—but finally decided that 6,424 books would be about right.

So Father Colloty began a six-month campaign to round up the needed stamp books. He sent letters to 8,000 Catholic schools throughout the nation, saying, "We don't want your money—we just want your trading stamps."

A flood of stamps resulted, some of them originally issued as far back as 1912. Finally, 7,708,800 stamps were in hand. Father Colloty turned them over to the company and received the two badly needed buses. "We have gotten as much pleasure out of this inspiring project as you have," said Earl N. Keate, Utah manager of the stamp company, as he delivered the vehicles.

Four Good Lessons

This successful project teaches forcibly a number of lessons: (1) the value of an idea, (2) the power of united effort, (3) the worthwhileness of gathering up the "fragments," (4) the importance of little things. Space forbids our discussing all four lessons, but we shall comment briefly on No. 4—the importance of little things.

Ours is an age of superlatives. Everything must be either the biggest or the highest or the greatest or the most beautiful or the most powerful or the longest or the newest or the most important, if it is to claim our attention.

Not so with God. Even the smallest things are important to Him, and receive His attention. "Nothing that in any way concerns our peace is too small for Him to notice."—*Steps to Christ*, p. 100. "The hand that hung the worlds in space is the hand that wrought with delicate skill the lilies of the field."—*Patriarchs and Prophets*, p. 574. From the mightiest world to the tiniest atom, all His created works are perfect. None are considered too small to be of importance; none so small they can be designed carelessly.

When Jesus was upon earth He demonstrated this divine trait of character. "We dwell much on the greatness of Christ's life. We speak of the wonderful things

that He accomplished, of the miracles that He wrought. But His attention to things accounted small is even higher proof of His greatness."—*The Ministry of Healing*, pp. 39, 40. Behold Him as He takes the children in His arms and blesses them. Observe Him as He notes the weariness of His disciples, and invites them, "Come ye yourselves apart into a desert place, and rest a while." See Him remind Jairus and his wife to give their fever-weakened little daughter something to eat after He has brought her back from the land of the enemy. Watch as He notes the exhaustion of the crowd that has followed Him all day, listening to His teaching, and feeds them with the five loaves and two fishes. Observe as He bids the disciples, "Gather up the fragments that remain, that nothing be lost" (John 6:12). What close attention Christ gave to little things, to details!

By commanding the disciples to "gather up the fragments" Jesus taught that "nothing is to be wasted. . . . Let everything be gathered up that will relieve the necessities of earth's hungry ones" (*ibid.*, p. 48). It is said that Americans throw enough food into their garbage cans each year to feed much of the world. This is undoubtedly true. And wasted food is wasted money. If greater economy were practiced in food buying and preparation, likely even many Seventh-day Adventists could greatly increase their contributions to home and foreign welfare work. Famine Relief funds would be greatly swelled. If scattered trading stamps can be brought together to acquire two school buses, think of the possibilities for good if every church member would put increased emphasis on thrift, and let the money he saves work for God rather than self!

Little Things and Character

Little things are especially important in the formation of character. "Nothing with which we have to do is really small. The varied circumstances that we meet day by day are designed to test our faithfulness, and to qualify us for greater trusts."—*Patriarchs and Prophets*, pp. 222, 223. "Integrity in little things, the performance of little acts of fidelity and little deeds of kindness, will gladden the path of life; and when our work on earth is ended, it will be found that every one of the little duties faithfully performed has exerted an influence for good,—an influence that can never perish."—*Ibid.*, p. 574.

Not everyone saves trading stamps—nor are we declaring this plan the best way to be thrifty. But every person should look upon little things as important—especially when they pertain to one's character development or his ability to be a blessing to others. Though the record of these little things may not be kept in a stamp book here upon earth, they are recorded in heaven's books, there to be considered in the judgment. Let us never forget that "success in this life, success in gaining the future life, depends upon a faithful, conscientious attention to the little things."—*Ibid.* K. H. W.

How Long, O Lord?

For nearly two thousand years devout hearts have prayed fervently, "Thy kingdom come!" It was the Master Himself who taught the disciples this prayer, and with eager hearts they looked forward to its fulfillment within the span of their own lifetime. As He was about to ascend to heaven, they asked, "Wilt thou at this time restore . . . the kingdom to Israel?" But He replied only, "It is not for you to know the times or the seasons." And that was two thousand years ago.

Today we are still praying, "Thy kingdom come!" and our own hearts echo the plaintive question of the disciples in the long ago as we anxiously ask, "Wilt

thou at *this* time restore . . . the kingdom to Israel?" The answer still stands: "It is not for you to know the times or the seasons." But He did foretell a series of signs that would mark His coming as *near*, yet most of these signs, we find, have long since transpired. Like Habakkuk, in whose day it almost seemed that God had abandoned Israel to an evil fate, we find the anxious question arising in our hearts, "O Lord, how long?"

Languishing in prison, John the Baptist began to wonder if his message—"The kingdom of heaven is at hand"—had in reality come from God, or whether he had been a misguided zealot. Accordingly, he sent two of his followers to Jesus with the earnest question, "Art thou he that should come, or do we look for another?" Was the coming of Messiah *still* an event for the indefinite future? Had his own ministry been premature? Perhaps the Master's reply and the manner in which it was given can afford us a measure of understanding and solace for our day. Jesus gave the two emissaries an opportunity to see divine power at work on behalf of mankind. The blind saw, the lame walked, lepers were healed, the dead were raised, the poor listened intently to the words of life. At long last Jesus turned to the two and said simply, "Shew John again those things which ye do hear and see." "Blessed is he, whosoever shall not be offended in me." Content, they returned to John with the confident assurance, "This is indeed He to whom Moses and all the prophets bore witness."

The supreme evidence that Christ had come forth from the Father was the fact that His own life proved to be a perfect revelation of the Father's character, and that His message and His ministry were perfectly adapted to meet man's needs, both spiritual and physical. As men and women received Him and believed in His name, He imparted to them power to become sons of God. It is no less true in our day that a changed heart, a transformed character, a consistent, Christlike life stand as the supreme evidence of the ultimate truth and certainty of the promise "I will come again."

As we have felt the transforming power of the gospel in our own lives, and as we witness its effect in the lives of others, we know and are sure of what we have believed. The skill of the Master Craftsman of character at work on the hearts and lives of sinful men and women who now conscientiously and consistently practice the principles implicit and explicit in the Advent message is the highest evidence we know of that this is, indeed, God's message for our day.

In the midst of this evil and adulterous generation God is rapidly preparing a people destined to reflect perfectly His own spotless character and to shine forth as lights in this dark world. Their characters, shaped according to the divine likeness, bear eloquent witness that the work of redemption is hastening on apace, the world around, and thus speeding the day when our Lord can and will return. The Advent message is of God because it takes men and women who are subject to the same passions that beset mankind generally, even professed Christians, and qualifies them for facing the problems and vicissitudes of life with wisdom, courage, and hope. Such lives bear the most convincing testimony we know of to an ever-living and soon-coming Saviour.

Soon the character of Christ will be perfectly reproduced in His waiting people. Then He will affix the seal of character that marks them as His, and come to claim them as His own. Let us pray that God will kindle anew in our hearts a supreme longing to be like Jesus. Let us pray that every un-Christlike trait of character may be removed. Let us ever be mindful of the fact that the most powerful argument that can be produced in favor of the truth of the Advent message is a loving and lovable Christian.

R. F. C.

The Holy Spirit in the Early Church

By A. L. Ham

Retired Church Administrator

CHRIST first mentioned the coming of the Holy Spirit in the words, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). The disciples had been with Jesus constantly during His earthly ministry and had come to depend upon Him for nearly everything. Now the time was near for His departure, but He would not leave them comfortless—the Holy Ghost would come and bring peace to their troubled hearts, not just for a few days when the sting of separation from their beloved Master was keenest, but forever!

The Holy Spirit, however, was to do much more than merely comfort the disciples in their sorrow and loneliness. Jesus promised: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Christ had taught His disciples many truths concerning the kingdom of God. More than a few of these the disciples did not fully understand or completely appreciate. But the Holy Spirit would bring to their mind Jesus' teachings, help them appreciate the truths they had been taught, and inspire them to be Christ's witnesses. He would enable them to be powerful and intelligent ambassadors of His kingdom.

Power for Witnessing

The Master further outlines the work of the Holy Spirit. He will "convince the world of sin," "of righteousness," "of judgment," and will "guide you into all truth," and "glorify" Christ. Then, just prior to His ascension, Jesus said concerning the Holy Spirit, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

When on the day of Pentecost they were all with *one accord* in *one place*, "they were all filled with the Holy Ghost." They began to testify of their faith in Jesus as the Messiah and as a result the people cried out, "Men and brethren, what shall we do?" On that day the honest of heart "gladly received his word," and were baptized, adding to the church "about three thousand souls."

"Since His ascension, Christ, the great Head of the church, has carried forward His work in the world by chosen ambassadors, through whom He speaks to the children of men, and ministers to their needs."—*Gospel Workers*, p. 13. This He does through the ministration of the Spirit.

There are many evidences that the Holy Spirit was guiding in those im-

portant times, when the foundations of the Christian church were being established. The Spirit brought unity of purpose and action. He made them serious-minded and conscious of their great work and responsibility. He gave them courage in danger and opposition, enabling them to be fearless in the face of threatenings and persecution. He gave them strong faith in the power of prayer. Through them He wrought miracles of healing, detected fraud and deceit, and purged the church of evil acts as in the case of Ananias and Sapphira. He directed in the choice of one to take the place of Judas (Acts 1:15-26).

It was the Holy Spirit in the lives of the seven deacons, who were selected to look after the material and spiritual needs of the church, that made them acceptable church leaders. Some of them also became mighty preachers of truth. Stephen, a man "full of faith and of the Holy Ghost," gave a powerful witness and died as the first martyr of the Christian church.

The Spirit also brought seekers for truth in touch with the messenger of truth. "The Spirit said unto him, Behold, three men seek thee." Peter received the three, responded to their request, and was convinced that the gospel and church membership were for the Gentiles also. Peter's vision and meeting with Cornelius convinced him that "of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:19, 34, 35; 11:12-18.)

This was an essential truth and led the church to relate itself rightly to people of every race and color in all the world. Only thus could it carry out the gospel commission. It was the Spirit that directed in this advance in thinking and action to give the gospel to every nation, tongue, and people. That has meant much down through the ages in the missionary program of the church.

The Master's Touch

By Nettie Jane Knister

You may have crossed the meadow lush
And, listening, sometimes heard
The music of the springing grass,
As sweet as that of passing bird
When dropping notes, in ribbon waves,
Until the air with song is strung—
Just as the lonely twilight sky
Her purple drapery has hung.

Perhaps you stood on mountain peak
And, hearkening, could recognize,
In soft low tones of pine and spruce,
Serenity of trees grown wise;
Or pondered at the ability
Of wind's orchestral score to swell
And run the gamut of the blue,
And then in softest tones excel.

Arrested by the sunset sea,
You paused to glimpse the gilded crest
And hear the evening lullaby
To vessels cradled on its breast;
Then, meditating, realized
The gentle touch of the Master's hand
Had drawn the slack strings of your heart
Until in tune with sea and land.

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). After ordination these two men were "sent forth" to preach the Word of God (verses 4, 5). The Spirit also directed their important decisions and travel plans. This was very significant in those days.

Counsels to the Church

It is significant that in the most important council of the church up to this time the guidance of the Holy Spirit was evident in the establishment of principles which should guide the church in its relationship to controversial questions and in the plans for a worldwide program of evangelism. This is clearly indicated in Acts 15, especially in verse 8 which reads: "And God, which knoweth the hearts, bear them [the Gentiles] witness, giving them the Holy Ghost, even as he did unto us." This promised blessing was for both Jews and Gentiles, and that embraces all mankind.

It is evident that the Holy Spirit was the constant counselor of early church leaders. These men were out on new ventures; untried paths lay before them. Pioneers as they were, they did not have committees of experienced men to direct their travel plans, nor treasurers to provide for their financial needs as now. They relied more directly upon the Holy Spirit for these matters. At times He would send them forward; at other times turn them from their plans.

One such case we may cite. "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not" (Acts 16:6, 7). Following this experience Paul had a vision in which he saw a man from Macedonia saying, "Come over into Macedonia, and help us" (verse 9). This he did and found people prepared to accept the gospel. Thus the apostles were directed to those whose hearts had been prepared by the Spirit and would become followers of the Master.

In the case of Paul's journey to Jerusalem, we see the Holy Spirit giving Paul counsel. Declared the great apostle: "And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me" (Acts 20:22, 23).

Also in Acts 21:11, the prophet Agabus took Paul's girdle and bound his own hands and feet, and said, "Thus

saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."

In these experiences of the early church and its courageous leaders, we see the importance of the following counsel: "We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people 'to will and to do of His good pleasure.' Phil. 2:13. But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive."—*The Desire of Ages*, p. 672.

Christ promised to send the Holy Spirit to be a comforter to abide with His followers forever. He would be the Spirit of truth. He would teach and bring to their remembrance what the Master had taught them. He

would reprove the world of sin, reveal righteousness, and proclaim judgment.

This promise was fulfilled to the disciples and apostles because they were united in their faith in the promise, and they were humble men. They did not insist on managing themselves. They claimed the blessing by faith, not for themselves but for others.

"The disciples did not ask for a blessing for themselves. They were weighted with the burden of souls. The gospel was to be carried to the ends of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day."—*Christian Service*, p. 252.

Was the promised blessing only for the early church or is it for the church today? Is not the need today even greater than in the days of the apostles?

What should be our relationship now—today—to this blessing that brings all other blessings in its train? To this we will turn our attention in future articles in this series.

(To be continued)

Essential Truths of Salvation—3

Christ and the Dominion

By H. L. Rudy

ONE of the most comforting assurances given by Christ to His followers was the statement: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). Jesus was speaking of the earth that was created to be man's paradise home. That was the kingdom prepared for the saints "from the foundation of the world" (Matt. 25:34). The kingdom was lost by Adam as the result of sin, but in Christ it was to be restored. To Him, the "tower of the flock, the strong hold of the daughter of Zion," the "first dominion" was to come again (Micah 4:8).

God's plan for this world was conceived in His eternal purpose from the days of eternity. When He "made the earth, and created man upon it" (Isa. 45:12), He "established it, he created it not in vain, he formed it to be inhabited" (verse 18). As for man God says, "I have created him for my glory" (Isa. 43:7). His eternal pur-

pose contains an act of the will, a resolution that the thing which was purposed shall be. He "established it," and no alien power could change the divine plan.

Sin put the whole creation into disorder. Christ's coming to take away sin is to put all things in order again. Through Him all things are become new; things in heaven and things on earth are reconciled, and placed into a new relationship. Through Him, according to the promise, we look for "new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13).

Christ and Adam

Man was made to "have dominion over the works" of God (Ps. 8:6). All things were put "in subjection under his feet" (Heb. 2:8). That was the situation in the beginning. Now the tragic word is added: "But now we see not yet all things put under him."

Something has happened. Man lost

the dominion, and Satan, the usurper, claimed it. Taking Christ upon a high mountain, Satan showed Him "all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me" (Matt. 4:8, 9). But Christ had not come into the world for such a purpose. He came, not to worship, but to destroy the devil with all his evil works and claims.

Christ came to take the place of Adam. When God created man He placed him under a constitution, or system, that considered one as the many; a constitution that regarded one man as the race. The human race is still one. Therefore Christ, the Surety for man, as the second Adam entered into the provisions of the first arrangement.

"Now we see not yet all things put under" man, but "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Heb. 2:8, 9). "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22).

By taking Adam's place Christ has identified Himself with His people, so that they stand in the eye of the law as one person. "In all their affliction he was afflicted, and the angel of his presence saved them" (Isa. 63:9). Christ and His seed are viewed as one person. Properly speaking, there were but two persons in the world: Christ and Adam. The whole seed or race is identified with either one or the other.

In His sacrifice Christ appeared as a representative in a twofold respect: (1) representing God, pronouncing the doom of sin, breaking its dominion over men, drawing men, reconciling the world to God, and (2) the representative of man to God, not in any merely official or statutory sense, but in the capacity of representation inherent in Him as the head of a new humanity.

The Dominion Restored Through Christ

So Christ came to taste death for every man. He became One for many. By the same principle that brought sin and death upon all men because Adam stood for all, life is brought to all who unite with Christ, who stands as the Head of the redeemed from this world. Through Christ the redemption and restitution of all things began at His first coming and will be fully accomplished when He comes the second time, "without sin unto salvation" to "them that look for him" (Heb. 9:28).

The plan of salvation contemplates the complete restoration of all things. In the Messianic prophecy of Daniel we read: "There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:14). Here the time is foreseen when the dominion shall be given to the Son of man; it shall become an "everlasting dominion, which shall not pass away."

The coming of the dominion to Christ envisions the restoration of all things. With the dominion He is to receive the "glory, and a kingdom," "people, nations, and languages." All this is to come to Him as a reward for His sacrifice. Because of His death on the cross "God also hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). Having suffered on the cross, Jesus is now worthy of the crown. It was what

happened on the cross that made our Lord worthy to receive the crown. The cross and the crown belong together.

As a reward for His sacrifice Christ has received dominion of His people. He claimed this inheritance even before He was crucified. Speaking of His "sheep," He said, "My Father, which gave them me, is greater than all" (John 10:29). He had come to pay the ransom, therefore He had a right to His purchased possession. He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14).

Christ purchased His people, and that makes them His "peculiar people." They belong to Him because He paid the ransom, and no one can "pluck them" out of His hand (John 10:28). He "both died, and rose, and revived, that he might be Lord both of the dead and living" (Rom. 14:9).

Satan Cast Out as Prince of This World

Not only has Christ received title to the dominion that Adam forfeited and has been given dominion of His people, but Satan has been cast out, in point of right, from all that has



E. Max Trummer



Elder Trummer was 85 years old in February, 1960. He came to the United States from Germany at the age of 17. While working for an Adventist farmer in Nebraska, he accepted the message of Seventh-day Ad-

ventists and later entered Union College. He colporteurd in the summers with such good success that he was urged to go to Argentina to take charge of the colporteur work. There he met the young woman who later, when they were both back in the United States attending Washington Missionary College, became his wife. After finishing their college work, they were assigned to what was then known as the Western Caribbean Conference.

Elder Trummer and his wife opened our work in Colombia, South America.

He baptized the first converts to the Adventist faith in that country, and started churches in each of its principal cities. He was a true pioneer, laboring with very little funds and equipment, and in the face of determined opposition. He was often away from home for months at a time, and at such times Sister Trummer "pastored" the believers in the home area. He traveled by horseback or afoot, sometimes in canoes or on crude rafts.

Several times he was shot at, sometimes jailed, and once the house in which he was staying was set afire over his head. But he went on faithfully, and baptized more and more new believers each year. When he and his family left Colombia in 1942, after 22 years of service there, the membership was more than 1,000. His good wife and two children shared in his testing and trying experiences of those thrilling years.

Returning to the States, the Trummers lived near Paradise Valley Sanitarium in California. Refusing to retire, Elder Trummer took a course in Swedish massage and hydrotherapy and worked part time in the sanitarium. Elder and Sister Trummer now live near La Sierra College at Arlington, California. He is reasonably active, works in his garden, assists in missionary activities of the college church, and impresses all with his fine spirit of faith and courage.

ERNEST LLOYD

REVIEW AND HERALD

been redeemed by the blood of the cross. In full anticipation of victory at the cross, Christ forecast Satan's doom. As He was approaching the cross, Jesus said, "Now is the judgment of this world: now shall the prince of this world be cast out" (John 12:31). Speaking again as though the verdict had already been given, He said, "The prince of this world is judged" (John 16:11).

Throughout His ministry upon earth Jesus was constantly bringing defeat to the devil. He drove the evil spirits before Him by His word. By the touch of His hand He delivered the captives of Satan. He healed the sick, cast out devils, restored men to their right minds, and raised the dead to life. There was no doubt in Christ's mind that the "prince of this world" was judged. He could verily say, "I beheld Satan as lightning fall from heaven" (Luke 10:18). To this He added the devastating declaration that the Father had "given him authority to execute judgment" (John 5:27). Step by step Satan was disarmed and had the dominion wrested from him.

Escape From Condemnation Provided Through Christ

Until Christ came and put away sin by the sacrifice of Himself, and fully bore the curse of sin, Satan was on hand to accuse the sinner before God, demanding his condemnation. Satan wanted God to condemn the sinner to a doom similar to his own. But God was not interested in the death of the sinner; He provided a ransom instead. In meeting the full penalty of the sinner by shedding His own blood, Christ provided the only way of escape from condemnation. The Supreme Judge therefore discharged the guilty and gave His Son "authority to execute judgment."

The sinner not only was thereby cleared from guilt but was taken over under the power of Him whose right it is to rule. Satan no longer has power to keep men in death and spiritual estrangement from God. This power is forever at an end. The Mediator's death destroyed him that had the power of death (Heb. 2:14), and also destroyed the works of the devil (1 John 3:8). By this means Satan was overthrown in point of law, and the way was paved for the final annihilation of his sway.

This follows as the legitimate result of that judicial process that has adjudged the world to Christ. Satan fell as lightning from heaven (Luke 10:18). His case was completely lost through the demonstration of God's love evidenced in the propitiation set forth in the blood of Christ.

(To be continued)

The Most Important Person

By M. Rees

NEW YORK CITY is famous the world over for the extravagant receptions it gives people who have performed some outstanding feat or climbed to the pinnacle of success. Only in New York are people honored with tons of ticker tape cascading down from the towering skyscrapers, with the throaty acclaim of a million voices ringing in their ears. It is little wonder that a person so honored might be caught up in an emotion too strong for human words.

But there is one most important person on whom no ticker tape has fallen from the towers of Manhattan. He has never had a parade down Fifth Avenue. He has never been given the keys to the city. This most important person (M.I.P.) is the man who doesn't know Christ.

Often we fail to recognize him. We jostle him in the subway, elbow him at the bargain counter, sell to him, buy from him, and watch curiously as he reads his evening paper while holding a strap in the crowded train.

We may not know his name, but he is hurrying somewhere, waiting for something, whistling a tune with a longing heart. A man with more tears than laughter, more sorrow than joy. He desperately needs our help.

Jesus recognized this M.I.P. in the blind, the deaf, the lame, and the diseased. He recognized him in the sin-sick and the soul-weary.

One day Jesus told the story of a man who, traveling the Jericho road, fell among thieves, was beaten, robbed, and left to die. A priest came by, paused, and mused, "Um—m, rather messy." Then he gathered up his robes and passed by on the other side of the road. Yes, it *was* messy, but the man still needed help.

Later there came a Levite. He stopped and clucked softly to himself, "Too bad. Poor fellow." And he too passed down the road. It *was* too bad, but the man still needed help.

Finally, there came a compassionate Samaritan who gave the battered victim first aid and took him to a hotel. The next morning before continuing his journey, he made arrangements for further care.

There are many who are physically sick who need our help, but there are many more who are soul-sick who desperately need our assistance. If we could only realize the value Heaven places on this most important person—a single soul in need—everything else would assume its rightful place.

We may become so engrossed with goals and awards and banners that we forget Mr. Important. Our selfish interests may take so much time and energy that we are too tired to give him notice. We may get into petty squabbles and become so limited in our vision as we manufacture problems out of differences that we hardly know he exists.

But he is with us—the grocer, the next-door neighbor, the man from whom we buy gas. Perplexed, disturbed, dissatisfied. Longing, hoping, waiting. Hiding it all behind a "Good morning" or a "May I help you?" Here he is, waiting for you and for me who know so much and tell so little.

One day some women were folding and stuffing envelopes with material announcing a coming evangelistic meeting. Someone remarked that it was very tedious work. Another commented, "This circular I am folding and placing in this envelope may be someone's only chance to learn about the gospel. This may be the only invitation to heaven he will ever receive." In this light, work is a privilege.

If we are to be successful in warning a doomed world, if we are to gather souls for the kingdom, we must

Miracle on Parade

By Velva B. Holt

Capricious gusts of winter's breath, mildly
warm, then chill,

Pause reluctant in their urge to blow;
Cotton clouds, like ships afloat, sail past
yon verdant hill

Chaperoned by peaks of whitest snow;
and

Flowers, impatient, burst through icy sod;
Migrant birds, grown strangely homesick,
winging low, then high,

Defy the blasts of wind and rain and
hail, as

Tranquil sun glides fondly through his
vast but trackless sky,

Scanning ev'ry hilly slope and vale
To preview spring—a miracle of God.

realize that the man or woman right next to us who does not know Christ is the most important person in the world.

With this realization must come a willingness to expend our best energies in individual effort for this person. We are assured of success, for the Lord has said, "There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*The Desire of Ages*, pp. 250, 251.

Peter, we are told, loved boats and fishing. One night he and some of his companions went out on the lake. They fished all night without success and then as it began to grow light in the east they saw a lone watcher on the shore. When He asked if they had had any success they replied that they had caught nothing.

The watcher said, "Cast the net on the right side of the ship." The Master was standing on the *right* side and when they cast on *His* side, they caught so many fish that the boat was almost swamped. Commenting on this experience, Sister White says, "If they labored in connection with Him,—His divine power combining with their human effort,—they could not fail of success."—*Ibid.*, p. 811.

Individual effort is good, but it is not enough. For larger results it must be combined with God's Spirit into a group effort.

Imagine an army of supertrained men, each skilled in the use of his particular weapon but lacking unity and organization. We can see one going this way and another going that way, each deciding where and how he is going to fight the battle.

This would be pure folly and would lead only to defeat. But how many times do we Christians try to fight the Lord's battles in exactly the same way? We need to work in unity, to be united in effort.

"Union brings strength; disunion, weakness."—*Testimonies*, vol. 8, p. 240.

"Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent His Son into the world to save sinners."—*Ibid.*, p. 242.

Individual effort joined in unity will produce a united church, and a united church is assured of success. Of the apostolic church it is said, "So long as they remained united, the church would go forth 'fair as the moon, clear as the sun, and terrible as an army with banners.' Nothing could withstand her onward progress. The church would advance from victory to victory, gloriously fulfilling

her divine mission of proclaiming the gospel to the world."—*The Acts of the Apostles*, p. 91.

Someday soon it can be our privilege to stand on the sea of glass before God's throne. On that day the Most Important Person will be the one we have helped to save. Mr. Important—whistled at by the policeman, yelled at by the cab drivers, bumped and jostled, worried and harassed, the man at our elbow, the man next door.

He needs me *today*. He needs *you*. Tomorrow may be too late!

Aftereffects

By John C. McClendon

ONE of the glorious sights of nature in the dusty city is the summer sky dyed a deep, delicate blue and adorned with graceful floats of snowy white clouds. Sweet peace soothes the mind that concentrates on this heavenly scene. While we gaze upon the exquisite handiwork the Holy Spirit strengthens our faith in an ever-compassionate Creator.

When we forget our heavenly Father, worry grips our faint hearts, and in fear we stumble through the darkness of despair. Our dulled spiritual ears do not hear the sweet voice of Jesus speaking to our bewildered souls: "Fear not, my son, my daughter; be still, and know that I am God." Our blind spiritual eyes do not see the altogether lovely Jesus quietly standing beside us with outstretched arms, inviting us to enter into His sweet rest.

With courage we look up again at the calm sky, and experience a glo-

rious revelation. A marvelous truth gradually dawns upon and brightens our minds. When we humble our proud hearts and cry aloud from the depths of our souls, "God be merciful to me a sinner," the blessed peace of God's kingdom descends into our hearts. The dark shadows of despair and disappointment vanish; our souls are illumined with an eternal faith; our spiritual eyes are opened; our spiritual ears are unstopped.

After the precious peace of God's kingdom has permeated our hearts we shall commune with God as we would with our dearest friend. Life's greatest treasure is the sacred privilege of walking day by day with a compassionate Saviour, and confiding in Him our secrets, our doubts, and our piercing sorrows. Although our heavenly Father is ever busy caring for His uncounted trillions of heavenly universes, He always has time to gladden our sad hearts with the comforting assurance, "Fear not, my child, fear not." God's tender heart is deeply touched when we humbly praise Him for His marvelous care and compassionate, tender mercies.

After the blessed peace of God's kingdom enters our human hearts we tightly clasp our Father's warm hand with a firm faith that will grow and glow. He who notes the young sparrow that falls from its nest will tenderly watch over us. One of the most beautiful experiences of life is to develop a childlike faith in God during the stormy trials that come to us.

After the blessed peace of God's kingdom pours into our mortal souls, our hearts will overflow with divine love. Deeds of kindness toward others will anoint our bodies with health and our minds with serenity. Singing a sweet song of cheer to a weary soul, smiling lovingly at a friendless and discouraged person, and giving a bowlful of warm soup and understanding to the hungry, will summon heavenly showers of blessings to water our dry souls.

Words of gratitude are a soothing, fragrant balm to loved ones whose hearts have been bruised and made sore by the sharp blows of life's stinging disappointments. Even the heart of our heavenly Father fills with rapture as we express our love to Him as He calms our jangled nerves with His sweet, tranquil peace.

Tomorrow, while gazing at God's serene blue heaven adorned with rare cloudy jewels, let us offer this prayer with the incense of faith: "Loving heavenly Father, be merciful to me a sinner. Let me experience the joyous aftereffects of being forgiven—communing with Thee, trusting in Thee, and becoming like Thee. In the name of Thy dear Son, I pray. Amen."

Trees

By C. Ruth Brown

O the wonder of the springtime,
The thrill of leaves so newly born;
All the pale and lovely greens
Sculptured like a little horn.

See, the lovely buds are opening,
Soft and moist and curled so tight;
Some like velvet, some like fur,
Tinged with silver, gold, and white.

See the shades of pink and amber
Glisten in the sun's soft ray;
Branches once so brown and leafless
Grow in beauty day by day.

O the beauty of the trees
Lifting leafy arms above;
Praise to Him, our great Creator,
For His power, and life, and love.



Your Blood Pressure and Your Way of Life

By T. R. Flaiz, M.D.

Secretary, General Conference Medical Department

THERE are still many people, even some physicians, who speak of "proper" blood pressure for one's age. The inference is that with advancing years there is a natural increase in the blood pressure. A common notion is that one's blood pressure should or may be 100 plus one's age; that youth will run a pressure not over 120, whereas a middle-aged person may reasonably have a pressure of 140 or 150 or more.

This fallacious concept has led to a complacency regarding a rising blood pressure that may well be responsible for unnecessary loss of life. It should be stated clearly that any elevation of the blood pressure that persists is significant. It may not be serious, but it is significant, and the extent of the significance will be determined by the severity of the rise, its duration, and related symptoms.

As in any scientific engineering design, the function of the blood circulation follows simple hydrodynamic principles. Take for instance your home hot-water heating system or your hot-water supply system; the engineers designed the tanks, the pipes, the pumps, the thermostat, and the control valves to deliver a certain quantity of heat to the home, or of hot water to the kitchen and the bath. The pipes, the valves, and the tanks must be of a certain size and capacity for efficient operation. The motor and circulation pump must be adequate to push the necessary quantity of water through the pipes at a certain pressure.

Obviously, if there is any change in any feature of the system or of its adjustment, there must be compensating changes in other features if there is to be a constant and even delivery of hot water and of heat. If the three-quarter-inch pipes are exchanged for half-inch pipes, the water must be forced through under higher pressure. In the hypothetical water system we are considering, this smaller water pipe, or perhaps defective valves, would require the motor and pumps to work under a heavier load,

and if the situation continued, the working parts would burn out earlier. If the heating engineer observed that the pressure of the system, the load of the pump, or the delivery requirements of the system were substantially increased, he would know at once that suitable adjustments must be made to bring the system back into balance.

What a Rise in Blood Pressure Indicates

In the human body these balances and adjustments are of more importance than in the mechanical water system. Any rise in blood pressure is indicative of some disturbance of function, and should receive attention. The pressure best suited to healthful function in the 30-year-old is still the most desirable pressure for that same person at 60 or 70 years. To whatever extent there is an elevation above this desirable level, there is, somewhere in the body, possibly in the blood vessels themselves, a change or changes of an unfavorable nature causing this rise. This change may arise basically from some serious disease, the nature of which is not yet apparent. More likely it is an immediate result of the living and working habits of the patient.

A young salesman once stopped at my office asking for immediate examination and treatment. The office nurse explained that there were two or three people ahead of him and that there would be a half-hour or so wait before he could be seen. He was immediately very uneasy, restless, impatient. Every few moments he would come to the receptionist and ask how much longer. When he was finally brought into the consultation room, he was obviously under considerable tension. His conversation, his mannerisms, and his reactions generally were such as to indicate a high-strung, uneasy person.

I found his blood pressure about twice the normal level. Conversation revealed that he was an overly ambitious person, burning the candle at

both ends and possibly in the middle. He was working early and late, was catching meals on the run. It was only his fear of his throbbing headache that persuaded him to leave his work long enough to have a physical checkup.

He was in a dangerous condition, but the most careful representation of his clinical situation failed to impress him. He was so completely absorbed in his ambitions that he had no time to give serious thought to his health. Within a year he lost his life, the direct result of his illness.

This was, of course, an acute condition, a direct product of his way of life. Your moderate rise in blood pressure will not likely terminate so tragically within a year, nor five, nor probably even in ten years, but there is the probability that it will shorten your life, and may make the years remaining to you less enjoyable and less effective than they have the potential to be.

The *Wall Street Journal* recently reported the results of surveys of large numbers of policyholders of some of the largest life insurance companies. From Metropolitan Life Insurance, Mr. Edward Lew reports: "A relatively small elevation in blood pressure appears to be more significant in the curtailment of longevity than had been supposed." From Dr. John Hutchinson, of New York Life Insurance Co., we have the statement: "Even pressures hitherto considered of no great significance do have an effect on mortality."

Mr. Lew adds concerning the ultimate results of slight elevation of blood pressure: "A blood pressure reading 25 per cent above average might mean merely that at a given age ten persons instead of eight could be expected to die." The report goes on to state that "the lowest mortality occurs among persons whose blood pressure is below average." A further observation from the same report reads: "A similar finding was made with respect to weight. The underweight individual's longevity is better than that of one whose weight is average or higher."

Most people are too busy to be bothered by physical checkups. We are frequently told by otherwise sensible people, "I haven't been to a doctor for years; longer than I can remember. I'm just never sick." And then it happens. Often it is to just such people that the untimely coronary or stroke occurs. We take our cars to an expert mechanic for regular periodic checkup and motor tune-up whether they appear to need such care or not. Should we not be as intelligent in the care of our irreplaceable bodies?



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Mrs. Spaulding's Spyglasses

By Irene Butler Engelbert

MONDAY was not just another washday for Mrs. Spaulding. It was the day unusual things began to happen in her life. In short, it was the day the Pennington family moved into the house across the street.

Mrs. Spaulding had recently become interested in watching for and identifying birds. She had an expensive pair of binoculars, or spyglasses as she called them, and she kept them always handy for quick spotting and identification of any birds in her neighborhood.

Now she watched with interest from behind her living room drapes as the Pennington furniture and other belongings were moved out of the van and into the house. She lifted her spyglasses to her eyes to see better what was going on across the street. Her critical eye approved. The furniture appeared to be in good taste and in good enough condition to fit into the neighborhood. The two Pennington children were helping with the smaller items, and not galloping all over the place and yelling like hoodlums, she noted.

"I believe they will fit in nicely," Mrs. Spaulding said to herself behind the drapery. "But time will tell. I hope that the children know enough to stay in their own yard."

The Penningtons had their furniture pretty well settled by supertime, and sat down to their evening meal in the dining room, under the careful scrutiny of the spyglasses across the way. The windows were still without curtains. "They are just having soup and crackers," Mrs. Spaulding said to herself. "Can't say as I blame her for not cooking a big meal on moving day."

The Pennington family—father, mother, 15-year-old Betty, and 12-year-old Joe—left the supper table, went into the living room, and sat down. Mr. Pennington picked up a Bible and the rest of the family sat quietly listening while he read.

Mrs. Spaulding's eyebrows shot up in surprise. "Why, I do believe they're reading the Bible!" she exclaimed.

Through her spyglasses she looked more closely. "Sure enough! It is a Bible! They must be a religious family. Well, that's fine. They probably go to church every Sunday. The girl looks about the age for my Sunday school class."

The next morning Mrs. Spaulding was up at her usual early hour. By the time the Penningtons were through breakfast and had gone into the living room for family worship, she was seated at her window with her spyglasses in hand.

"Bible reading and prayers in the morning too!" she exclaimed in complete surprise. "They *are* religious! In fact, maybe a little *too* religious. I hope they aren't fanatical or peculiar."

On Friday morning Mrs. Spaulding saw that Mrs. Pennington and Betty were doing the house cleaning. "A neat housekeeper," she told herself as she looked through her spyglasses,

"but a bit early for the weekend cleaning. Perhaps they're expecting company."

In the afternoon Betty and her mother baked two apple pies, four loaves of bread, a pan of roast, and a casserole of macaroni and cheese. Then while her mother did some pressing at the ironing board in the dining room, Betty was in the kitchen baking chocolate chip cookies.

"For land's sakes!" Mrs. Spaulding said as she observed the activities through her spyglasses. "You'd think they were baking for Sunday dinner; only tomorrow's Saturday. They must be expecting company tonight or tomorrow. Or else they're leaving on a trip and plan to picnic on the way."

On Saturday morning Mrs. Spaulding was too busy with her own house cleaning to spend much time watching her neighbors across the street. But she did notice that about nine o'clock they were all dressed up



The Mission of the Home

By B. Beth Bristol

The mission of the home
Extends beyond its space;
It is an object lesson
Of love, and hope, and grace.

It shows forth all the principles
That God would have it show
To strangers that come calling,
And friends that come and go.

Politeness from the heart
Will make the angels say;
Practiced by each member
It's always life's best way.

True homes refresh the weary,
Respect the rights of man,
And faith that works by love
Proceeds as God demands.

From every Christian home,
A holy light must shine;
Morning and evening prayer
Must grace the chosen shrine.

"Thy gentleness hath made me
great,"
Will be the key that works,
And everyone within the home
Will be gathered in His church,

Living epistles known and read
With fragrance of His love;
God's presence then will there
remain
Till gathered up above.

REVIEW AND HERALD

and getting into their car. "Just what I thought," she mused. "They're going on a trip. I must have missed seeing them put in their luggage and the food."

But shortly before one o'clock Mrs. Spaulding was surprised to see the Penningtons all come home again, and this time she noticed they each were carrying a Bible. "A mighty short trip," she snorted. "They probably haven't even been out of town. Where could they have been on a Saturday morning with their Bibles?"

All afternoon Mrs. Spaulding puzzled over the strange happenings across the street. As she did her own baking in preparation for the next day's Sunday dinner she noticed that the Penningtons were sitting out on their porch reading. Betty and Joe were each reading a book. Mrs. Pennington was reading her Bible again, and her husband was reading a magazine. Mrs. Spaulding couldn't see the titles of the books, but with the help of her spyglasses she could make out the words on Mr. Pennington's magazine—REVIEW AND HERALD. "I never heard of that magazine," she thought.

When she had finished her work, Mrs. Spaulding took her Bible and Sunday school papers and sat out on her front porch. "I'll just study my Sunday school lesson right here on the porch. They can see I'm every bit as religious as they are," she said as she glanced over at her neighbors. Betty and Joe had gone in the house, where Betty was playing the piano. Joe was standing behind her, singing hymns with his sister. Mr. and Mrs. Pennington were still on the porch reading.

Suddenly, an idea hit Mrs. Spaulding so forcefully that she half jumped from her chair. Then she sat back down and stared across the street. "Why, that's it! Of course! Why didn't I think of it before? My new neighbors are mixed up! They thought today was Sunday! And yesterday when the girl and her mother were cleaning and baking they thought it was Saturday. Well, imagine that! I've heard of people getting mixed up on what day of the week it is. And it could happen easily when you're moving. Yes, they've been so busy this week they just got mixed up on the days."

The puzzle was solved, Mrs. Spaulding was sure. When would the Penningtons discover their mistake?

Sunday morning as Mrs. Spaulding dressed for Sunday school she observed that Betty and Joe Pennington were washing the car and their father was trimming the hedge.

"If they didn't read their Bibles so often I'd say they were heathen," she told herself. "But any good Christian

who washes the car and trims the hedge on Sunday morning is just plain mixed up. As long as they haven't discovered their mistake yet I believe it's my duty to set them straight. I don't have time now, but this afternoon I'll go over and tell them tactfully what day of the week it is."

With this noble purpose in mind Mrs. Spaulding left for Sunday school.

She watched her chance to find Mrs. Pennington on the porch that



The Supper Nobody Wanted

By Arthur S. Maxwell

Jesus told another story very much like the one about the royal wedding. Only this one was about a big supper.

"A certain man," He said, "made a great supper and bade many."

At great expense this man had his servants prepare the banquet hall. The long white tables gleamed with sparkling silver and groaned under all the good food piled upon them. Bright lights and soft music made the scene beautiful. Only the guests were missing.

They had been invited, but they had not come. They were late. So the man sent his servant to say to them, "Come, for all things are now ready."

But they weren't even interested. Instead they all began to make excuses.

Said one, "I have bought a piece of ground, and I must go and see it; please excuse me."

Another said, "I have bought five yoke of oxen, and I must go and look them over; please excuse me."

A third said, "I've just gotten married so I can't come."

They didn't care about the supper. Their minds were on something else. The fact that the good man had gone to so much trouble and expense to make them happy didn't mean a thing to them.

By and by the servant returned to his master and told him what had happened. The good man was very much hurt, as you or I would have been. Then he took one look at the great empty hall with all those long, food-laden tables and said to his servant, "Go out quickly into the streets and lanes of the city and bring in hither the poor, and the maimed, and the halt, and the blind."

The servant did as he was told, and soon hundreds of eager, happy, hungry beggars were hurrying into the banquet hall.

afternoon. "I'll just take this jar of fresh raspberry jam along to give her," she thought, "and have some neighborly conversation with her before I tell her of her mistake. It may come as somewhat of a jolt to her."

With the jar of jam in her hand and a crusading spirit in her heart, Mrs. Spaulding crossed the street to the home of her new neighbor. Little did she dream what amazing changes in her life that short walk across the street would make!

(Concluded next week)

What a sight that must have been! No lords and ladies there; no rich or famous people; only the common folks from the city streets. Nor did any fancy coronets adorn their heads, or rare jewels sparkle on their fingers; only their faces glowed with the happiness and thankfulness in their hearts.

After a while the flow of people slowed, and the servant reported to his master, "There's still room for more."

Happy that so many people had come, the master said, "Go out into the highways and hedges and compel them to come in, that my house may be filled."

Again the servant obeyed. And this time he really pressed the people hard. "Come!" he pleaded. "Do come! The supper is ready and the hall is nearly full."

In this story Jesus revealed again the wonderful love of God for this world. He has gone to great pains to prepare for our happiness. He has made ready a marvelous feast of good things and has invited everybody to share it. But some don't care. They are too busy with plans of their own.

This story of the supper nobody wanted might also be called the story of the "Inexcusable Excuses."

Maybe you have heard a boy say, "I don't want to go to church today; I've promised the fellows I'd play ball with them."

Or, perhaps you've heard a girl say, "Let's not have worship this evening; there's a program on television we simply mustn't miss."

Or you yourself may have said, "I won't bother to say my prayers tonight; I'm too tired."

These are all excuses for not doing what you know God wants you to do. And they are inexcusable excuses; for there never can be any good excuse for saying, "I don't care what's right"; "I don't care what God says"; or "I don't care whether He's disappointed in me."

Such excuses are dangerous. They will lead you to make other excuses later on. And they could not only keep you from the banquet of good things God has prepared for you; they could keep you right out of heaven.

MOLLY thought she would be happy, for everything seemed auspicious. She had known John since she was a child, and he had always said she would be his wife someday. Even when they were playing with bricks and sticks of wood behind the red schoolhouse down the road, he had talked of their wedding "when we grow up."

John was so nice looking, and he had everything, for he was an only son. His father owned several farms and had given him the choice of two or three. He wanted Molly to help him decide which one to take.

Molly had gone with him in his shining new buggy with the rubber tires and the bright yellow wheels. How nice they looked together, she and he! He had brown curly hair, and was always dressed like the models in the windows of Thalman and Levi. And she—she was a doll, if ever there was one. She had blue eyes, and such tiny feet that she had to go to Capital City to buy her shoes; none of the stores in town had any small enough.

She made her own clothes, when clothes were so intricate in style and pattern a person almost needed a blueprint to decide where to get in and get out. There were gores and tucks and ruffles, and dainty lace, whipped on with stitches so small you wondered if the lace had not grown on the soft fluffy material. And to top it off, Molly had a sweetness that was all her own.

Unfortunately, however, she was doing just what her mother and all the folks at the church had said she ought not to do. She was marrying John, and he did not believe as she did. He denied that the Lord was coming soon; he cared nothing for the Sabbath; and as for the queerness of health reform, he liked nothing better than sausage, fragrant with sage, and put up in crocks covered with lard so it would keep—lard and sausage from his own hogs. He was very fond of ham too, big pink slices, peeling down under the sharp knife, from a ham still smelling of the hickory smoke that preserved it.

John tried to tell Molly how his mother fried her buckwheats. "She takes a piece of fat salt pork and greases the griddle, then fills the skillet full of sausage, and fries the buckwheat cakes in the grease. It's so good I wish I had some right now. You'll

learn how, Sugar. You'll be the best cook in the whole county."

"I don't want to learn how to cook with pork, John. We don't believe in it, and you know you always like to eat when you come here."

"Sure, sure," the young man said carelessly. "I just forgot, that's all. If I get too hungry for a pork chop or a piece of sausage, I'll go to Ma's, so what's the difference? Don't let that worry you."

Inspired Counsel

Molly's mother and father had been more than distressed about her marrying "out of the truth," as they called it. Secretly, Molly thought they were stirring up a tempest in a teacup. They would read passages such as:

"Those who profess the truth trample on the will of God in marrying unbelievers; they lose His favor, and make bitter work for repentance. The unbelieving may possess an excellent moral character; but the fact that he or she has not answered to the claims of God, and has neglected so great salvation, is sufficient reason why such a union should not be consummated." —*Testimonies*, vol. 4, p. 505.

Mother often mentioned another quotation too that Molly thought was terribly extreme, especially since John was the one she was planning to marry—John, whom she had known all her life: "Unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God." —*Ibid.*, vol. 5, p. 363.

It was absurd. John an enemy of God! He was no churchgoer, true, but he had said again and again that he had all the respect in the world for the church and religion. He often said that he was glad she had religion,

that he thought it was a wonderful thing to have someone in the home who could pray, and things like that. If that was not a favorable attitude, where would you find one?

And it might be that she could get John to join the church. Sister Mullens got her husband into the church after she was married, and so did Sister Teeters. Besides, John was favorable to religion, and went to church with her when she asked him to, in the evening. He could not go on Sabbath, for he had to work on his father's farm, and his father was almost a slave driver. Never mind, when they got the farm of their own, they could do as they pleased.

Mother sewed on the pretty things for Molly's wedding, sometimes when she was so blinded with tears that she could hardly see the thin, lovely fabric. Often she had to put the work away, for she pricked her fingers, and her hands trembled so badly that they seemed to have lost their cunning. There were yards and yards of flounces to make with lace sewed on with microscopic stitches, and yards and yards of pintucking with hemstitching and drawn work and spidery fine embroidery. A bride of 1892 had to have at least three stiff petticoats under the wide, gored, and bell-bottom skirts that were the mode in that day.

The wedding dress was of lawn so fine and so delicate it looked as though it had been woven on the looms of the fairies. A pattern of roses, raised in a brocade, was so delicately woven it seemed that the roses alone were looped together for the gown. Cousin Angela had brought the cloth from Italy when she came back from a trip overseas to her home. But it was no pleasure for mother to work on it, and Molly was saddened by her attitude. Once mother told her she felt as if she were sewing on a shroud rather than a wedding dress. Molly went away and cried brokenheartedly at that, but it did not change her determination to marry John.

When mother told her she ought to

She Learned Too Late—1

A Story of Yesteryear

By Josephine C. Edwards

marry only in the Lord, she asked almost petulantly, "Mother, whom would I marry? I couldn't marry Cleve, he stutters. I don't want Fred, he is a second cousin, and it's almost like marrying your brother. Then, there's Ferd, and he hasn't got good sense. You know, there is hardly anyone here; what do you expect me to do?"

"I thought we might send you to Battle Creek to the college there, Molly. You could go to school, and maybe take the nurse's course in the sanitarium there."

"Mother, you know we have had a failure in the corn crop for the last three years, and I don't want to make an expense like that," Molly said positively. "I'll get John into the church; you'll see."

John Arrives

Then John came to the door, and mother went back into the sitting room to work on the wedding dress. Molly and John sat down in the wicker rockers out on the front porch.

"How are you tonight, Sugar?"

Mother heard Molly's gentle voice in answer. What, oh, what did Molly see in him? He was coarse, and sometimes even rude.

"Want to see 'The Merchant of Venice'?" he asked. "A stock company's in the big city tomorrow night, and if we get the train at six, we can be in Capital City in time to get good seats. We can come home on the ten o'clock train."

"John, you know I don't go to the theater. I've told you many times that we don't believe in it. And, besides, mother would be very unhappy if I went, and so would father. I can't go, John."

"Listen, Molly," the young man's voice sounded a little less mellow, a little less cordial, "surely your folks wouldn't object to a play by Shakespeare! Why, Molly, can't you see, it's bigotry and ignorance? I hate to see you in such a trap."

"I'm not in a trap, John. I just like to please my folks. And besides, I—I believe it too. It's true; I read something by one of the old authors, I forget who, but he said that the theater was from the very first 'the favorite haunt of sin.' He said that good men believed it might be turned to good account, but it never was. Now such evil things are acted there that 'angels and holy men, trembling, retire.'"

John laughed uproariously at that.

"Where in the world did you read that, Sugar?" he howled. "I never heard you so eloquent. If I didn't know it was silly, you would have me almost convinced. The trouble with you, dear, is that you take the likes and the dislikes of your folks too seri-

ously. I like to be with you, but I don't like to have the ghost of your mother's outmoded prejudices hanging around my neck like a horse collar. Look at it in a sensible light."

"I am, John. And I'm not refusing to go to the theater just because my folks don't want me to go. I myself don't believe in it."

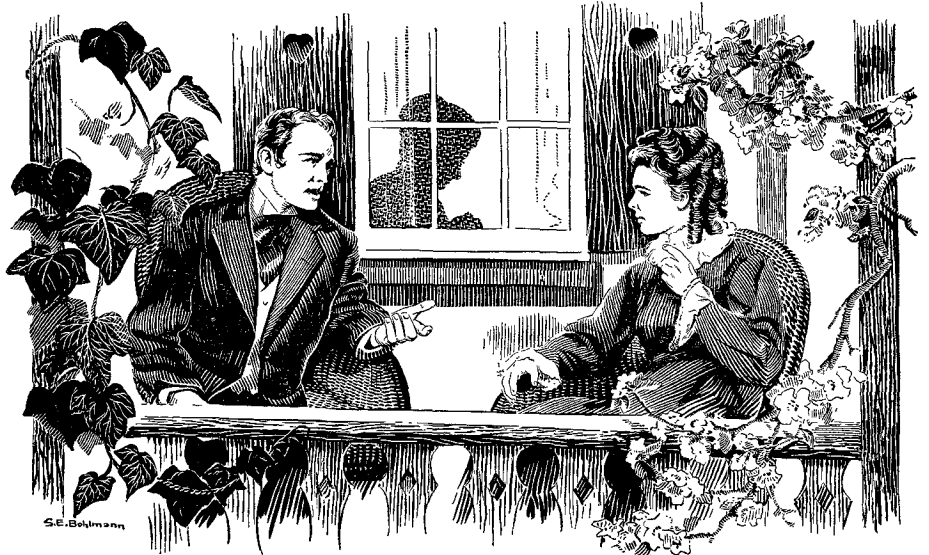
"Shakespeare's plays, dear! How fanatical can you be! Why, you told me yourself you had read the whole book of Shakespeare, and you said you thought it would be nice if we read history and Shakespeare, and

"I won't, darling, but this is a chance of a lifetime. You know yourself that a play like this seldom comes to a town smaller than Chicago. We're just plain lucky, that's all."

"Don't forget, you're going to study the Bible with me day after tomorrow, John," Molly reminded him gently, but firmly.

"I'm not likely to forget—you won't let me," he laughed. "But I'll stick to it—it's a bargain."

The next night, after Molly and John had gone, mother put away the lovely flounces. Father was quiet, but



"If you want me to look with favor on that religion of yours, you can't go on being a kill-joy," said John. "You go with me to the show tomorrow night, and I'll read the Bible with you the next night. That's fair, isn't it?"

even the Bible some evenings together, after we are married. Now, if you've read Shakespeare in a book, what's the harm in seeing it and making me happy? If you want me to look with favor on that religion of yours, you can't go on being a kill-joy. You go with me to the show tomorrow night and I'll read the Bible with you the next night. That's fair, isn't it?"

Molly's mother had stopped sewing, and was listening with all her heart for Molly's reply. What would she say?

She could see them through the thin curtains. John was looking down at her, his handsome black eyes fiery with determination. Mrs. Hegstadt could almost see her daughter weaken.

"Well . . . I don't suppose it's much different than reading the plays—they're Shakespeare's at least, and I've always liked the story of *The Merchant of Venice*! But mind, John, I don't want you to think I'll make a practice of doing it; don't expect me to."

she knew he was sad and worried. As they were preparing to retire he said in his quiet way that the whole thing made him think of a verse he had read only lately in the Bible: "An enemy hath done this." Then he said he thought that Sister White was right when she said that our young people ought to be gathered into our schools.

"We ought to have sent Molly to Battle Creek," he said in his quiet way.

"She is so pretty and so capable, I hate to see her lost to the work of God, and maybe lost to the Lord. We must pray, Sarah, for we are at fault some, as I see it."

"I think so, too, Paul," mother said. "It was my fault partly. If I had not held back, we might not have had this sorrow come into our lives."

"I firmly believe that if we follow the Spirit of Prophecy, we can save ourselves a lot of heartache," father reflected, seriously.

"I do too, Paul," agreed mother. "But I'm afraid it's too late now."

(To be continued)



Young leper boy at Malamulo leper colony
Nyasaland.

IF ONLY Jesus could have walked by my side this weekend, as He walked in Palestine nineteen centuries ago! I saw so much suffering—so many who needed His helping, healing power. What changes might be wrought in those pain-furrowed faces, those blind eyes, those leprous limbs, if only Jesus could lay His healing hands upon them.

Today the Malamulo European hospital stands where a slave village stood less than a century ago. Torture and despair were the lot of those who were brought there. Today, those who come find health and healing at the hands of Dr. R. J. Harvey and his staff of Christian nurses and other hospital workers.

Early on Sabbath morning I went to pay a visit to the 20-year-old daughter of one of our Nyasaland Union missionary families. How many years of suffering she has experienced! Only last week her life hung in the balance for several days. Now, thanks to the Great Physician and the tender, loving care of Christian medical workers, she was resting more easily. As I paused for a few words of encouragement and prayer I thought: "How quickly the Saviour could change this picture. What suffering this young woman would be spared! How many heartaches borne by her parents might be banished if only Jesus could be here personally this morning!"

In the presence of so much suffering
and sorrow my heart cried out

"If Only Jesus..."

By Robert H. Pierson

President, Southern African Division

At the church a few minutes later I met Maxon, one of our Malamulo schoolboys. Maxon was born with a foot deformity. From the age of three he had learned to vault his way along on a pole as tall as he. This morning when I greeted him he was smiling and happy on his new pair of crutches.

Despite his physical handicap Maxon has been a soul winner. He and his friends built a shelter near the school and held meetings. They have also done much personal work on the mission compound. Several have joined the Bible class and been baptized as the result of this young man's faithful witness.

Maxon is happy on his new crutches—a gift from friends. But as I shook his hand and glanced at his deformed foot I thought: "If only Jesus were here, Maxon could have a completely new leg, not just crutches. What a blessing this would be to such a promising young soul winner."

In the afternoon we celebrated the ordinance of humility before partaking of the emblems of the Lord's Supper. There to participate in this solemn service, his face beaming with an inner joy, was blind Captain Muluda. For many years Captain has been a faithful Bible worker among the patients of the African hospital. He has an unusual ability to remember voices. When he has met you once it is most likely he will recognize you the next time he "sees" you.

Captain became a Seventh-day Adventist as a young man 45 years ago. After he had spent a short period of service teaching in one of our village schools his eyesight began to fail. Then he became totally blind. Through the years an inner light has reflected over darkened eyes, and his

countenance fairly beams. With his cane he is able to feel his way over the hospital grounds and through the wards with amazing ease. Many have been encouraged and blessed by the ministry of this sightless servant of God. Each time he "sees" me he speaks of his work and adds (in perfect English): "I love to preach Jesus!"

Sabbath afternoon as I washed dear old Captain's calloused feet I felt a lump in my throat and a tear in my eye. I looked up into his sightless eyes. In my heart I said, "Why, oh, why are we so impotent today? If only our Saviour were here in the flesh just now to speak the words that would make him see! What rejoicing it would bring this child of God to see those for whom he ministers!"

After the communion service we made a brief visit to the leper colony. No sight weighs my heart or makes me long more for a living Saviour by my side than to see these hundreds of unfortunate victims of a living death. In their pathetic diseased condition they sit on the bare ground or on the low stone wall making baskets or just staring at one another. There are missing toes or fingers, they have creased and bloated faces, puffy scaly ears, red granulated eyelids, hopeless staring eyes. There are the very old and the very young.

A few decades ago many of these people would have been hopelessly destined to early death. Now, because of kind Christian care and modern treatment, they may hope to be restored to nearly normal life within a reasonable length of time. But if only Jesus were here to heal them, there would be no long days of suffering, no long waiting. In an instant He could cleanse them all!

On the way back to one of the mission homes we paused at the Malamulo cemetery, long hallowed by the graves of men and women who gave their lives for the establishment of our work in Nyasaland. In 1904 J. H. Watson and his family arrived at Malamulo. With what joy and anticipation T. H. Branch welcomed these new recruits. Vigorously Brother Watson threw himself into his new work. But before four months had passed malaria dealt its deadly blow. Today Brother Watson lies sleeping, awaiting the call of the Life-giver.

In 1923 A. P. Pond, a man of deep spirituality and a powerful preacher, joined other members of the mission family for an expedition to the Nsuadzi River, about four miles away. Walking along some rocks above the falls, Brother Pond slipped and fell to his death in the river below. Another life was lost to the cause of mission endeavor in Nyasaland.

There are others, too, young and old, black and white, who lie sleeping in the Malamulo cemetery. Again the words flashed into my mind: "If only the Lord of Lazarus' tomb were here today, we would behold His glory! The grave could no more hold its prey today than it did nineteen hundred years ago!" Soon, yes, very soon, those graves *will* open and the great Life-giver *will* call forth His faithful, sleeping saints!

Some hours later we were 400 miles northwest of Malamulo on the Nyasaland-Northern Rhodesia frontier. Here, astride the international boundary, is our Mwami Mission Station. Here, S. W. de Lange, Dr. Karl Seligmann, and their corps of dedicated Adventist workers are carrying on a strong work of spiritual and physical restoration. As I visited the large leper colony and went through the hospital, again I thought: "If only Jesus were here today—many here need Him too!"

The doctor was attending prayer meeting one night a short time before my visit. The lights went out. A mission doctor's "chores" include much more than presiding at the dispensary or in the surgery. He quickly secured pressure lights and the service was resumed.

The doctor was soon called out again. While the lights were out a mother watching her baby at the hospital reached for a bottle to give her child a drink. To her horror, too late, she discovered she had given it gasoline. Despite efficient treatment the child died. "If only Jesus . . ."

As I visited in the various wards the doctor pointed out more needs for the Great Physician.

Here was a bright-looking African girl of 15 years. As we greeted her she

smiled and spoke to us in perfect English. This was her third visit to the hospital for surgery. The diagnosis? Cancer. The prognosis? Not hopeful. The life of an intelligent young Christian would in all probability be cut short by this deadly disease. "If only Jesus . . ."

We walked into the children's ward. Here was a little fellow with a serious throat obstruction. When the mother brought him to the hospital a few day before, he was taking only five breaths a minute. He was making progress, but an impatient heathen mother was pressing for his release so she could take her baby to a tribal witch doctor. There his end would come soon. "If only Jesus could step into the ward and make all those boys and girls well instantly!"

In the nursery in a tiny crib wrapped with a snow-white blanket was a curly-headed little piece of pinkish-brown humanity. The little fellow's mother had died a few hours before, while bringing him into the world. Another African orphan with an uncertain future! "If only Jesus had been there to work a miracle!"

A few minutes later as we walked over the compound we heard the mournful notes of wailing women. During the night an eight-year-old child had passed away. Now the family and friends were preparing for the burial. Another soul in eternity! If only the Man from the road to Nain could pass our way this morning!

Though I did not see the Saviour visibly today, I saw Him dozens of times both at Malamulo and Mwami. I saw His hands as the hands of the medical workers ministered to those on beds of affliction. I saw His feet as the feet of mission workers went on tireless errands of love in darkened Africa. I heard His voice as the voices of our evangelists and pastors spoke words of light and life to those in need.

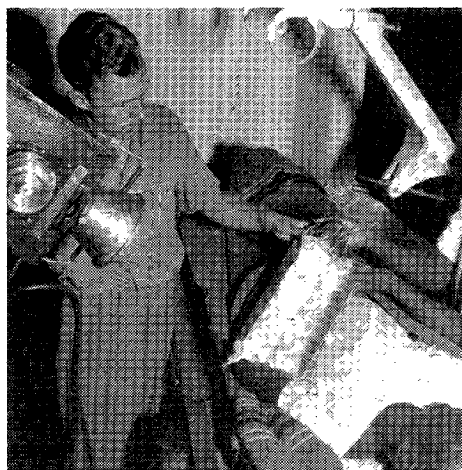
Yes, scores of times this weekend I saw Jesus at work through His servants in old Nyasaland. He is the same Jesus! He lives and works by the side of His chosen ones today as He did nineteen centuries ago. I saw Him over and over again this weekend as I visited old Malamulo and Mwami missions!



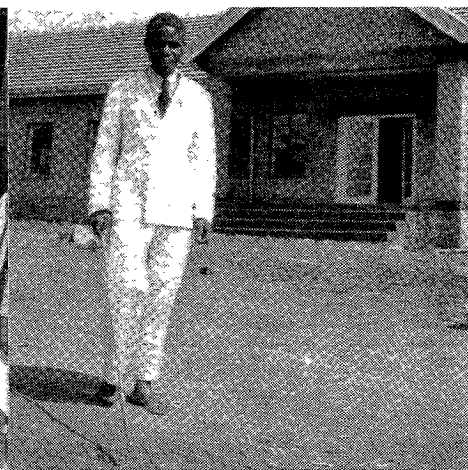
Lepers at Mwami leper colony working on baskets in Northern Rhodesia.



Dr. K. Seligmann talking to leper Alfred Phiri at Mwami leper colony.



Dr. Jack Harvey X-raying an arm at Malamulo Hospital, Nyasaland.



Blind Captain Muluda brings cheer at the Malamulo Mission.

News From Home and Abroad

Southern European Division Annual Meeting

By M. V. Campbell
Vice-president, General Conference

AFTER the General Conference session in 1958, when I left the Southern European Division to take up my duties in the General Conference, I did not expect that I would soon see my old field again. It was, therefore, a great pleasure to learn, toward the end of this past year, that the General Conference had asked me, in company with E. W. Dunbar, to attend the Southern European Division annual committee meeting, as well as similar meetings in Northern and Central Europe.

As in previous years, the Southern European Division committee met for its winter meeting at our sanitarium at Gland, Switzerland, on the shore of Lake Geneva. It was a pleasure to meet again old friends, and it brought great joy and encouragement to see the way God is continuing to bless His work in so rich a manner in that great field. M. Fridlin, who was elected president of the Southern European Division at the General Conference session, is giving progressive and inspiring leadership and is being loyally supported by his fellow officers and departmental secretaries.

Almost a complete change was made in the leadership of this division at and immediately following the General Conference session. Within a few weeks there was a new president, secretary, treasurer, home missionary secretary, educational and Missionary Volunteer secretary, and publishing secretary. These men are leading the work forward, and there is hearty cooperation among themselves and between them and the leaders in the union and local fields.

While the division men are comparatively new in their present tasks, all are men of long experience and most of them have known the division and its problems for many years. Elder Fridlin was for 12 years the secretary of the division, and knows every field thoroughly. W. A. Wild, the secretary, was the former home missionary and Sabbath school secretary. He also is well acquainted with the territory and workers. B. J. Kohler,

the treasurer, was formerly business manager of Potomac University, and though somewhat new to the field he has from the first given excellent service.

At the division committee, which met for one week, the union presidents gave reports each evening regarding the work in their various fields. In most cases two union presidents reported each evening. One high point in these reports was from the Italian Union, where Walter Schubert, of the General Conference Ministerial Association, was just concluding his evangelistic campaigns in the cities of Milan and Turin. On the Sabbath of the committee session, the first baptismal service resulting from these meetings was held, and 35, the largest number of people ever to be baptized in Italy in one day, were received into fellowship. Though 35 may not seem like a large number, it is large for Italy, and these are just the first fruits of the campaign. Many other interested people are already keeping the Sabbath and looking forward to baptism. It is expected that between 90 and 100 will be won to the truth from these two campaigns. Nothing like it ever has been accomplished in Italy before.

The division treasurer's report presented to the committee indicated excellent progress in strengthening the division's financial position. The sum recommended by the General Conference to be held as working capital is fully in hand. Considerable attention is being given to making the European conferences and unions self-supporting. Each union president featured this in his report. The debts in the various organizations and institutions of the division, which were so heavy six years ago, have been steadily reduced year by year, and now stand at a point where they can be totally liquidated in another year. Indebtedness has been reduced from \$2,287,804.67 in 1953 to \$381,427.77 in 1958.

The great majority of our members in Southern Europe live in countries where religious liberty is almost wholly lacking. Reports were given at the council of the persecution that our members and ministers are enduring in several lands. In one field the union president and five of his local presidents were in prison at the time of our meeting. In another field several of our leading ministers also were in prison. Representatives from some sections of the field were not at the meeting because of inability to leave their country.

A year ago Southern Europe joined several of the other leading divisions of the world field by reaching a membership in excess of 100,000. At the close of 1959 the membership stood at 103,110, a gain for the year of 2,609.



Local workers and General Conference visitors who attended the Southern European Division winter council at Gland, Switzerland, December 15-22, 1959. Left to right, front row: R. Gerber, A. Vaucher, E. Naenny, B. J. Kohler (treasurer), M. V. Campbell, M. Fridlin (president), E. W. Dunbar, W. A. Wild (secretary), P. Tissot, H. L. Henriksen, U. Augsburg, L. Belloy.

The work is going forward in a strong way, and the membership is increasing not only in the European section of the field but also in the mission lands of the division, in Africa and the islands of the Atlantic and Indian oceans. Elder Fridlin, the division president, spent many years of his life as a missionary in Africa, and the mission fields are still close to his heart.

When the time came for Elder Dunbar and me to say good-bye to the division and union leaders of Southern Europe, we experienced a feeling of sadness, but also one of great satisfaction in the realization that in spite of persecution in some parts of the territory, the work is going forward so well and is enjoying the rich blessing of the Lord. We believe that in the kingdom of God there will be a good representation from this populous and important division.

Inside Ethiopia

By G. D. King

Secretary, Northern European Division

The Ethiopian Airline Company advertises its route as "The Wonderland Route." Flying over Ethiopia is indeed a fascinating experience. The country is a land of deep ravines and high plateaus, with deep gorges and river valleys, giving the impression of Grand Canyon terrain.

For Bible students Ethiopia has a special interest because of its ancient Biblical background, and by reason of the fact that the oldest Christian church—the Coptic Church—with a Sabbathkeeping tradition, is the state church of the country.

The royal family manifest a keen interest in the country's economic and political development, and all community developments such as educational and medical services receive their encouragement. In this connection the program of our own mission enjoys royal patronage in Ethiopia. During a recent visit to the Ethiopian Union A. F. Tarr, the division president, and Axel Varmer, president of the Ethiopian Union, were received in audience by His Imperial Majesty and were able to discuss with him some of the more pressing problems and progressive programs facing our mission leaders throughout Ethiopia.

For many years our work has been established in this ancient land—a part of Africa that in many respects is distinct and apart from all other African countries. Back in 1923 our work was first organized, being started under the providential leading of God and through the intrepid labors



Los Angeles Spanish-American Adventists Win Souls

During 1959 there were 33 persons added by baptism to the Spanish-American church in Los Angeles, California, the great majority having been won by faithful lay workers. Sister Maria Martinez, a very active lay worker, won three for the Lord; Sister Concha Rodriguez also won three. Brother Carlos Matar and Johnny Hbarra, who work as a team, won two, as did Sister May Hammond. Sister Magdalena Sota, a member for only one year, won two; and Sister Rosalie

Flores and Brother E. Martinez each won one.

Our two neighboring Spanish churches, Ditman Avenue and Lincoln Heights, have joined us in a new evangelistic series that will continue through the first week of April. B. F. Perez of the Spanish Voice of Prophecy is the speaker. "Sixty in Sixty" is the goal of the Spanish-American church in Los Angeles. Our hope is to organize another church soon.

SAMUEL WEISS, Pastor

of that valiant pioneer missionary V. E. Toppenberg. Since those early days hospitals and schools have been established in strategic points throughout the country. Today we are operating four representative hospitals, in Addis Ababa, Dessie, Gimbe, and Debre Tabor. One of our main problems is to keep these hospitals adequately manned with medical personnel, both doctors and nurses.

Our overseas missionaries in Ethiopia are revealing a spirit of true sacrificial service, many of them laboring long hours and carrying a load of responsibilities and a work program far beyond what would be considered the norm in home fields. It is this pioneer spirit of missionary duty that is not only maintaining our program but is pushing it out constantly into opening doors and pressing needs.

One of the most encouraging features inside Ethiopia today is the rapid development of the indigenous mission worker force. Ministers, teachers, and field leaders are taking hold of the load, and we have every reason to praise the Lord for the

workers He is raising up to finish the work in this land.

In the field of education great demands are being made upon us, and at Akaki and Kuyera, our two main training schools, it is difficult to keep pace with the constant pressing needs. The Ethiopian Union committee is addressing itself to these demands in a forward-looking manner, and is stretching out its reserves to the utmost limit, with every dollar and every man being wisely invested.

But it is in the program of evangelism that we are seeing the most encouraging developments. Great exploits are being accomplished as compassionate and consecrated evangelistic workers are grasping the hands being stretched out to God. During the past three years the baptized membership in Ethiopia has doubled, with the largest baptisms of our mission experience in Ethiopia taking place. A new awakening in many parts of the country appears to be taking place (450 were baptized in nine months in one area), and we believe that God is ready to give a greater harvest of souls inside Ethiopia as we follow His leading.

New Building at Bolivia Training School

By N. M. Merkel
President, Bolivian Mission

It gives us pleasure to report that on October 6, 1959, the front of the U-shaped administration and classroom building at the Bolivia Training School was opened for use. This section of the building contains the offices and two classrooms, which are now occupied.

Fifty public officials and educators were present for the all-day festival, which included a literary-musical program presented by the students, a parade of industrial activities, and an exhibition of the work of the various departments. Among the visitors were Dr. Jose Benito Rojas, director-general of secondary education of the Ministry of Education; General Ernesto Arteaga, commander of the Cochabamba military district; and Dr. Clemente Aguado, chief of the Cochabamba school district.

The construction of the remainder of the building continues, and it should be ready for the school year which begins early in 1960.

We thank our loyal Sabbath school members for their offerings, which

helped make this building possible. We want them to know that the added space is already a great blessing, permitting us to carry on the school program in a better way.

Portland (Oregon) Sanitarium and Hospital

By Lloyd E. Biggs*

About 67 years ago, when Benjamin Harrison was President and Portland, Oregon, was a thriving frontier community along the banks of the Willamette River, Dr. Louis Belknap arrived upon the scene with a firm determination to establish a sanitarium.

The work was begun in a rented house on the east side, with capacity for six patients. Having survived the panic of 1893, and still courageous, Dr. Belknap moved his little "institution" across the river to the west side into other rented quarters, with room for 20 patients. About this time Dr. W. R. Simmons came to assist in the work, and by the year 1897 a nurses' training school was established with a

[* Elder Biggs is a past president of the Portland Sanitarium board of trustees. After 12 years as president of the Oregon Conference he is now religious liberty secretary of the North Pacific Union.—Editors.]

two-year course of study. In 1902 it was decided to move to the little village of Mount Tabor, three miles east of the river, where a sloping site of three acres was secured and a four-story frame building was erected.

Shortly after the establishment of the work in Mount Tabor, Dr. W. B. Holden connected with the institution to assist particularly in the field of surgery. From its humble beginning, loosely directed by the medical brethren at the Battle Creek Sanitarium. In the year 1906 the growing sanitarium was reorganized and became a regular denominational institution under the control of the North Pacific Union Conference. This arrangement continued until 1920, when it was decided to relinquish control to the Western Oregon Conference. A few months later city authorities condemned the old frame structure as a fire hazard, so the institution was closed and the building torn down.

In July, 1921, construction was begun on the first unit of the present institution. The first patient was admitted the next spring. Heavily in debt, almost without equipment or furnishings, but with a potential capacity of 60 patients, the new Port-



South Lancaster Workers and Laymen Launch "Operation Application"

Tuesday, January 26, a group of laymen and teachers from the South Lancaster village and Atlantic Union College churches joined with the ministers of the conference in "Operation Application."

This new project, sponsored jointly by the home missionary department of the Atlantic Union Conference and Faith for Today, was launched under the leader-

ship of L. E. Esteb, home missionary secretary of the Atlantic Union Conference; Merle L. Mills, president, and V. A. LaGrone, home missionary secretary, respectively, of the Southern New England Conference; Joseph Webb of Faith for Today; Dr. Charles Stokes, home missionary leader of the college church; and Howard Pendleton, home missionary leader of the village church.

Pictured above are the ministers and laymen organized by two's to visit homes in the villages and towns surrounding South Lancaster, with the first lesson of the Faith for Today Bible Course. Altogether 664 homes were visited, prayer was offered in 116 homes, and 360 persons agreed to follow the Bible lesson plan.

CARL P. ANDERSON

land Sanitarium and Hospital moved forward under great difficulties. Present-day hour and wage laws were unheard of, and the loyal and consecrated group of men and women in the institution labored long and hard, with but one great overmastering passion—to save the institution and make it a success. Patients came, the Lord blessed, and the work prospered.

Additions to the original building were erected in 1924, 1928, and 1939. The nurses' home was added in 1928. In 1947 the nurses' training school addition was completed in connection with the nurses' home. The five-story Belmont wing was completed in 1951.

Progress is sometimes contagious. During the past four years, under the able leadership of E. E. Bietz, the hospital administrator, the institution has undergone some of its greatest and most valuable improvements. The Ford Foundation gift of \$103,400 touched off the last building episode, resulting in the total expenditure over the four years of \$1,023,200, including the cost of the beautiful new Mount Tabor church building.

The new west wing of the hospital, extending westward directly in front of the old main entrance, is a five-story structure providing a new and modern physical therapy department, administrative offices, admitting, medical record offices, and other facilities. The top floor, isolated from all other services of the hospital, contains a new and fully equipped pediatrics department.

The lower floor of the Belmont wing has been remodeled to accommodate one of the finest emergency and outpatient departments in the State. It houses two operating rooms, three examination rooms, plaster-cast room, utility room, auxiliary X-ray department, interns' quarters, two "prep" rooms, medicine room, waiting room and receiving station, and wards equipped with oxygen and suction to accommodate 17 emergency patients, either on stretchers or beds.

A new oxygen supply system, the first of its kind in the entire Northwest, has been installed. The X-ray department has been completely modernized, together with a newly remodeled 34-bed orthopedic unit. A new formula room, with latest sterilization equipment and stainless steel cabinets, has been provided. Some remodeling is still in progress, and when completed the total capacity will be 236 beds and 33 bassinets. Total investment in Mount Tabor is nearing \$4 million.

The most valuable possession of an institution is not the walls of wood, sand, and stone, or the costly scientific equipment, but the people. Drs.



Portland Sanitarium and Hospital, Portland, Oregon. Inset: E. E. Bietz, administrator. In the lower foreground: church and parking; center, Nurses' Training School and Nurses' Home; upper, hospital building, interns' cottages, and parking facilities.

Belknap, Hubbard, Simmons, Lockwood, and H. W. Vollmer contributed much in the early days of struggle. Dr. W. B. Holden gave his life's work, a half century plus two years, from 1903 to the day of his death in 1955, happily watching and assisting in the progress and growth of the Portland Sanitarium. Dr. Holden trained and left behind him a medical staff of skilled and completely dedicated physicians to carry on the work. In all, 167 physicians of various skills

institution is making great strides under his leadership. He has served as a president of the Portland Council of Hospitals, and is presently serving as president of the Oregon Association of Hospitals. The working force of 475 full-time and part-time employees is devoted to the common cause we all love so much.

The Walla Walla College School of Nursing is a fully accredited school and conducts the practical training within the institution, maintaining a group of about 75 student nurses at the hospital.

Last, but most important of all, we mention the spiritual phase of the work. Some time ago we were fortunate in securing the services of Darrell Nicola to serve as head chaplain and spiritual leader. Elder Nicola came to us from the White Memorial Hospital, with experience and special training, and is devoting his life to the study and development of the spiritual needs of the hospital patient. W. K. Chapman came to us from Lincoln, Nebraska, and serves as pastor of the Mount Tabor church.

We bow in humble gratitude to the leadings of Divine Providence and the indomitable faith and courage of the pioneers of yesteryear. In our contacts with the people of the city of Portland and the surrounding country, we hear frequent mention of the kindness and the prayer atmosphere at the Portland Sanitarium. Recently, when being interviewed at Ingathering time, a prominent businessman and former patient said: "You know,



and specialties are certified to practice within the institution.

In the field of management we mention John E. Graham, who was in charge of business affairs on the old west side, and later was captain of the missionary ship *Pitcairn*. J. E. Fulton, H. W. Decker, D. R. Nichols, and C. M. Everest followed in succession. In 1917 R. W. Nelson came to the institution and served in the business management until his retirement in 1955, a period of 38 years.

E. E. Bietz, the present administrator, came in 1955, with a background of 27 years of experience as academy principal and college president. The

a little nurse came every night to rub my back and pray by my bedside." And with tears in his eyes, he continued: "My church has hospitals, but none like the Portland Sanitarium."

Literature Evangelism in the Pacific Union

By Viola N. Marnella

Credit Manager, Home Health Education Service

The literature evangelists of the Pacific Union Conference gathered with their families and publishing leaders for their annual institute, December 28, 1959, to January 2, 1960. All seemed to be of one accord with the purpose of finding better ways and means of giving the message of salvation through the literature ministry. Present to lead out were A. G. Sutton, union publishing secretary, and his associates, A. R. Reiswig and H. B. Wiles, with the conference publishing secretaries and their assistants. A. C. Fearing, associate secretary of the Ministerial Association of the General Conference, assisted.

Many others contributed to the success of the institute. Eugene Sample, editor of *Our Little Friend*, led out in meetings and recreation for the children. Meetings were also held daily for the wives, instructing them in diet, homemaking, child training, et cetera. Panel discussions by the literature evangelists proved instructive and inspirational.

The workers in the Central Credit Office, where collections are made on the literature evangelist's sales, use various methods to coordinate their efforts with soul winning. Opportunities for service come in every letter. A Faith Book is kept, in which the names of customers who are having trials are entered for special prayer. At a specified time each week the workers separate into prayer bands and unite their petitions in behalf of these customers.

A Heart-Lift Fund has been set up, whereby the balance of an account can be written off when financial reverses prohibit the completion of payment by the customer. Timely and inspirational quotations from the Voice of Prophecy are enclosed in letters to the customers. All these soul-winning avenues in the collection office have brought favorable responses from the customers.

The *Signs of the Times* has been sent to thousands of names of paid-out and cash customers, which are on file in the Central Credit Office.

New soul-winning projects were introduced at the institute. Beginning January 1, 1960, every customer who

pays out his account and every cash customer will receive a free copy of *Love Unlimited*. Copies of this book carry on the flyleaf a friendly message to the customer. With the guidance of the Spirit of God, there is no doubt that many souls will be turned to their Saviour.

Another service offered in the home at the time of the literature evangelist's sale is the *Family Guidance Service*. This new project was announced by William H. Shephard, director of the Family Guidance Service, and brochures for this plan were distributed

to the literature evangelists. Dr. Shephard's staff, composed of leading authorities in our own denomination, will offer counsel to the customers of our literature evangelists in the fields of health, family relations, and religion.

As a result of faithful service administered in love the Lord has wonderfully blessed in the Pacific Union Conference. The delivery report of \$1,141,626 is the largest delivery record in the history of the Pacific Union. The honor roll listed 45 men and women, of which 30 reached or went

CHURCH CALENDAR FOR 1960

Win Souls With These Journals



Magazines

With a Mission

Calling on Home

Missionaries

During Magazine Month of April

Our wonderful missionary periodicals are among our most effective soul-winning tools.

EVERYBODY CAN USE THEM—EVERYBODY SHOULD USE THEM

The entire month of April has been set aside for the whole church to make all-out contacts on friends and neighbors—in sunny places, shady areas, and dark counties—with these messengers of life and truth and light.

AIM AT NEW HEIGHTS—AND REACH THEM!

Signs of the Times:

"This paper has been increasing in interest and moral worth as a pioneer" to do its "specific work in disseminating light in this day of God's preparation."—*Testimonies*, vol. 4, p. 598.

These Times (formerly Southern Watchman):

"I urge our church members to take this paper, and to ask others to take it. It contains reading matter that is just what is needed by those not of our faith. . . . It will be to them as a messenger of the gospel."—*Counsels to Writers and Editors*, p. 114.

The Message Magazine:

THE MESSAGE MAGAZINE is a full-message journal designed as a tool to win souls for Christ and to promote Christian fellowship. For twenty-six years it has proved its worth as a soul-winning agency, and many have been baptized into the church because of the Bible truths they have found on its pages. The magazine fills an important place in the soul-winning program of the church, with a message slanted to the spiritual needs of a distinct American group.



Literature evangelists of the Pacific Union, with their families, leaders, and guests, gathered under the trees during their annual institute, held at the turn of the year in northern California.

beyond the \$10,000 delivery figure. The highest totaled \$34,000.

In 1959 there were reported 201 baptisms, 893 attending church, 1,249 taking Bible studies, 28,012 enrolled in the Bible correspondence course, 24,982 homes in which prayer was offered, 202,948 pieces of free literature distributed, and 1,142 former Seventh-day Adventists reached.

Evangelism in Roanoke, Virginia

By G. H. Rainey
Evangelist

"What's it like to catch fish?" The questioner awaited a reply, but the fisherman was busy. Catch after catch was landed. Some excellent specimens

lay at his feet. Now he was baiting his hook again.

He cast his line out, and glanced over at the stranger. "You want to know what it feels like to catch fish? Well, when you've caught one, you feel you want to catch another."

True! And that is the spirit of evangelism. "Catching another" becomes a life passion when the evangelist has the true fisherman's spirit. What thrills there are in fishing for men!

Having experienced the joy of fishing for men, the writer launched out into the deep recently at Roanoke, Virginia. A 50 by 70-foot canvas tent served as the boat, the gospel of Jesus Christ as bait, and ten dedicated workers served as the crew.

On July 5, 1959, the cry was sounded, "All hands on deck." On

our opening night more than 300 persons attended the meeting. For 13 weeks of high tides and rough waters the crew battled courageously. When the boat came in after the fishing season the Captain, Jesus Christ, had lifted to safety 125 souls. Surely the Lord had instructed us to cast our net on the right side.

Our crew was made up of dedicated workers: J. A. Washington, C. S. Miller, Robert Jones, Mrs. G. H. Rainey, Mrs. Ella Miller, and Mrs. Rebecca James. Also included in our crew were gospel soloists Mrs. J. A. Washington and Jewel Martin. Charlita Brantley, Norma Jean Smith, and Mrs. Barbara Bumbry served as our pianists.

Winslow Gift Erects Home for Senior Citizens in North Carolina

By L. H. Pitton
*Public Relations Secretary
Carolina Conference*

A historic ground-breaking ceremony held recently in Elizabeth City, North Carolina, launched a quarter-of-a-million-dollar building program. W. R. Winslow, Winslow Paint and Varnish manufacturer, of Washington, D.C., had long wanted to do something for senior citizens who, because of age and circumstances, have been left without a home of their own. His acquaintance with the operation of the Washington Sanitarium and Hospital, as well as other institutions op-



Fruitage of the Roanoke, Virginia, effort, conducted by Evangelist G. H. Rainey (right).

erated by Seventh-day Adventists, caused him to ask Jesse O. Gibson, of the General Conference Temperance Department, whether he thought Adventists would be interested in operating a home for senior citizens in his home town of Elizabeth City, North Carolina.

Considerable correspondence between the Carolina Conference and Mr. Winslow followed, resulting in the signing of an agreement last summer. Mr. Winslow set up the Winslow Foundation to finance the building of the home, and the Carolina Conference organized a nonprofit corporation, in harmony with the statutes of the State of North Carolina, known as the Winslow Memorial Home, Inc.

H. V. Reed, Carolina Conference president, introduced the guests attending the ground-breaking ceremony held on the nine-acre tract purchased by the Foundation for the home. J. D. Latimer, Adventist architect from Durham, displayed the plans; Mr. Winslow broke ground; and George Attix, secretary of the Elizabeth City Chamber of Commerce, was master of ceremonies.

The home is to be built and furnished by the Winslow Foundation and turned over to the Carolina Conference to be operated as an Adventist institution.

Construction is in progress, and the home is expected to be ready for occupancy by early summer. Carolina Conference officers feel that this fills a longfelt need in the northeastern section of North Carolina, and they thank God for placing it in the heart of this Washington businessman to make this home for senior citizens a reality.

Kansas City Church on the March

By Al Cossetta
Press Secretary

Achievements made by the Kansas City (Missouri) Central church during 1959 give evidence of divine power cooperating with human effort. A branch Sabbath school was established in Grandview, Missouri. Six persons were baptized and one was



Ground breaking for the Winslow Memorial Home, Elizabeth City, North Carolina. Left to right: Wade Marr, prominent Elizabeth City businessman; Charles H. Pardoe, president of Winslow Foundation, Washington, D.C.; W. R. Winslow; H. V. Reed, president, Carolina Conference.

received upon profession of faith. Plans for 1960 call for the organization of a church in Grandview. Eugene R. Taylor, principal of the Kansas City Junior Academy, was the

A New Book

DESCRIBED BY H. M. TIPPETT

Two Books of Verse

—20 cents a copy

Pacific Press Publishing Association

Homeward Bound, by Elizabeth Rosser, is a new addition to the popular Uplook Series of booklets. A sheaf of sprightly verse, it covers a surprising number of themes and moods—from a common little mother who has a most uncommon good time to contemplation on the New Jerusalem. That we find what we seek for is cunningly framed in a brief metrical tale of a buzzard and a bumblebee and what they found for dinner. You'll love "The Day of Small Things."

* * *

The Heart Chalice, by Hazel Hartwell Simon, is another new title in the Uplook books, and a most worthy addition to these handy pocket volumes that one may enjoy reading on a bus or train or plane. There is a refreshing variety of poetic figures in this verse that gives it unique appeal. What the craftsman can make of the burl of a redwood, a musing upon the potter's face as he shapes the bowl, what God brings us as He leans over heaven's wall, reaching our tallest aspiration on our knees, the little towers of loneliness in which we live—all are part of exquisite verse patterns.

speaker for the series of meetings held there. Ralph E. Workman, assistant pastor, was in charge of the music.

The Welfare Center and Dorcas Societies helped many non-Adventist families and children during the year. In September alone 1,695 articles of clothing and 61 pairs of shoes were distributed to needy persons. More than 300 articles of clothing and 16 pairs of shoes were given to school children.

During the summer months the Dorcas Society was busy making children's dresses and quilts and doing needlework. Quilts were given to those in need of bedding for the winter. In conjunction with the Park Memorial church more than 100 bushels of food were given to needy families at the Christmas season. Our deep appreciation goes to Mrs. A. B. Slusher, leader of the Welfare Center, and to Mrs. Charles Van Scoy and Mrs. C. A. Bragaw, leaders of the Dorcas Society.

The Standing Rock Pathfinders Club, under the direction of Stanley Drake, assisted by Robert Fuller, Mrs. L. Walter, and R. J. Stewart as counselors, has for the past four years done a magnificent job. The club has become one of the finest in the State.

Ten and one-half acres of land for a new academy and a recreational center have been purchased outside the city at a cost of \$21,000. The Kansas City Junior Academy enrollment was 145—the largest in the school history. The academy students, under the leadership of the principal, Eugene Taylor, brought in more than \$5,000 for Ingathering. The church as a whole raised \$15,000, the largest amount in its history. Best of all, 37 were baptized into the church during 1959, the largest number baptized in a single year.

In Brief

OVERSEAS

Far Eastern Division

● The ground-breaking ceremony for the New Bandung Mission Hospital took place on March 1. Dr. Donald Holm, who has been medical director of this hospital since it was first opened, is returning to the States. Dr. N. R. Thrasher, formerly one of the staff physicians at the Bangkok Sanitarium and Hospital, will be the new director. A. L. Sherman will supervise the construction of the new building, which promises to be one of the best in the division.

● L. G. Storz, for many years president of the Vietnam Mission, has responded to the call from the South Philippine Union

REVIEW AND HERALD

Mission to join the faculty of Mountain View College. He will head the Bible department. Reinhold Tilstra, who has been in Malacca, Malaya, has been elected to the presidency of the Vietnam Mission.

- Three of our Far Eastern Division veterans in mission service will be returning to the homeland within a few months. They are Pastor and Mrs. M. C. Warren, who first came to China in 1913; Dr. and Mrs. A. N. Nelson, who arrived in Japan in 1918; and Pastor and Mrs. Roger Altman, who first came to Singapore in 1920.

- We are always happy to welcome Dr. H. W. Miller as a visitor to our division. He first came to China as a medical missionary in 1903, 57 years ago. Dr. Miller has had much to do with the beginnings of many of our medical institutions in the Far East, and during the past few years he has given a large share of his time and means to help in the medical work in our field.

NORTH AMERICA

Atlantic Union

- Thaddeus Wilson, former pastor of the Boston, Massachusetts, church, has retired. He has also been pastor of the Westchester County (New York), Buffalo, and Rochester churches, and has served on the Northeastern Conference committee ever since the conference was organized. The last three months of his service were spent with the Mount Vernon, New York, church. Elder and Mrs. Wilson will be living in the Westchester County area.

- Millie Urbish, elementary supervisor of the Southern New England Conference, met with Home and School leaders at the conference office, Sunday, January 24, to discuss the Home and School organization and further plans for programs during the year.

- The MV and Pathfinder leaders of the Southern New England Conference met recently at the Atlantic Union Conference office. Wayne P. Thurber, MV secretary of the conference, called the meeting to make plans for the coming North American Youth Congress and Pathfinder Fair. Vernon W. Becker, union MV secretary, gave valuable assistance.

- W. J. Hackett, president of the Atlantic Union Conference, conducted a ten-day evangelistic series in the Pittsfield, Massachusetts, church, March 11-18. Sunny Liu was music director, and Dr. J. Wayne McFarland presented a series of health lectures.

- Under the guidance of Charles Proctor, leader of the Cortland, New York, MV Society, an Operation Fireside program has been organized with eight teams giving Bible studies each week. The first night of the studies 28 non-Adventists, as well as many church members, were in attendance. The series was climaxed by the MV Week of Prayer, conducted by M. E. Erickson, MV secretary of the New York Conference, and R. C. Mills, secretary-treasurer of the conference. George Carter, the local pastor, will hold a baptism on the last Sabbath of March.

Canadian Union

- Gordon Smedley, pastor of the Peace River area churches in the Alberta Conference, was ordained to the gospel ministry at a special service held in Calgary, Alberta. Pastor and Mrs. Smedley and their two sons are under appointment for mission service in Burma.

- Walter A. Nelson, president of the Canadian Union, Andrew C. Fearing, of the General Conference Ministerial Association, and J. William Bothe, president of the Alberta Conference, took part in special services marking the official opening of the new Calgary Seventh-day Adventist church.

- Lewis Shipowick, acting home missionary, Sabbath school, public relations, and radio-television department secretary for the Manitoba-Saskatchewan Conference for the past several months during the illness of William G. Solonuk, has been appointed pastor of the Saskatoon, Saskatchewan, church.

- According to Henry D. Henricksen, president of the Ontario-Quebec Conference, 154 persons were baptized during 1959, with 9 persons added to the membership rolls through profession of faith.

- A special Sunday evening service in the Willowdale, Ontario, church saw 16 persons admitted to church membership through baptism and 3 by profession of faith as a result of two evangelistic campaigns conducted by Kenneth M. McComas and George M. MacLean, assisted by Thomas J. Bradley and Lawton Lowe, with the cooperation of laymen of the Toronto East church in Richmond Hill, Ontario.

- With a Sabbath school membership of more than 40, a company of believers has been formed in Richmond Hill, Ontario, with Lawton Lowe as pastor.

Central Union

- Marie Anderson, registrar of Union College, reports that total enrollment for 1959-1960 school year is 841 students, an increase of 61 over 1958-1959.

- Ninety-four seniors at Union College were recognized in the annual senior recognition exercises Friday, February 26. Speaker for the occasion was Chancellor Clifford M. Hardin, of the University of Nebraska.

- O. R. McLean baptized four students at Sunnyside Academy in Centralia, Missouri, as the result of Week of Prayer services held there last fall by H. R. Coats, Missouri Conference home missionary and Sabbath school secretary.

- As the result of evangelistic meetings held in Scottsbluff, Nebraska, 52 people have taken their stand for the message. R. G. Wertz is the pastor. He worked with the evangelistic team composed of H. M. Williams and A. L. Heitzmann.

- The Union College MV Society, under the leadership of Richard Jewett, Stella Ramirez, and Jerry Schnell, sponsored a Student Week of Devotion, February 14-20. The theme was "Christ for the '60's." Organists were Ruth Ann Hagen and Connie Hodson, with choristers Josef Greig and Dick Dale. Morning chapel speakers were Jane Nowack, Gerald Col-

vin, Betty Bell, Gustav Tobler, Penny Shell, and Noel Fraser. Evening worship speakers were Norman Graham, Richard Stenbakken, Robert Forbes, Gene Gerds, David Dennis, and Eugene Hermanson. The two Sabbath speakers were Charles Griffin and Richard Jewett.

Columbia Union

- A record amount of Ingathering has been recorded for the Columbia Union Conference this year, according to Howard K. Halladay, home missionary secretary. The total amount is now \$834,043.52, or \$41,617.26 more than last year. Seven of the eight local conferences have exceeded the union per capita goal of \$20, and two conferences, East Pennsylvania and New Jersey, have exceeded the Silver Vanguard goal of \$25 per capita.

- Dr. Glenn Archer, executive secretary of Protestants and Other Americans United for Separation of Church and State, was guest speaker March 4 at the Sligo church in the Potomac Conference. He spoke on the subject "Religion and the Presidency."

- The Covington, Virginia, company was organized into a full church recently by Howard J. Capman, president of the Potomac Conference.

- Twelve persons were baptized recently as a result of the Holley-Stewart evangelistic series at Wheeling in the West Virginia Conference. Twenty-eight persons took their stand during the meetings. Sunday night meetings are being held by the pastor, Daniel Schiffbauer.

- H. R. Thurber, formerly of the Southern New England Conference, has accepted a call to become pastor of the Lakewood-Elyria district in the Ohio Conference. He replaces Thomas Ashlock, who has gone to Africa to become a union MV secretary.

- Albert Ellis, Carl Seek, and Jerry Keith, Jr., have been appointed as ministerial interns in the Potomac Conference, announces H. J. Capman, president.

Lake Union

- Clifton Smith has worked as a literature evangelist in the same district in the Michigan Conference for the past 11 years. During this time he has placed \$70,000 worth of truth-filled literature in the homes of the people, and has had the privilege of seeing more than 20 baptized as a result of his efforts.

- Mrs. Belle Lewis is one of the oldest active members in the Michigan Conference. In April she will be 97 years of age. She became a member of the St. Charles church in 1891, and for more than 40 years served as pianist and organist in the churches of that area. She still enjoys playing the piano, and at a recent Dorcas Federation meeting she played a piano solo for the group.

- James Habenicht, senior premedical student from Lyons, Michigan, was elected president of Delta Sigma Tau, resident men's club of Washington Missionary College. Other officers include Albert Voegtlin, vice-president; Albert Butler, secretary; Ray Brandt, treasurer; and Glenn Bell, pastor.

● The Williamston, Michigan, church was dedicated on Sabbath, January 23, by George E. Hutches and H. D. Burbank. The dedicatory prayer was offered by the local elder, H. M. Benfield. This church is the successor to the pioneer Alaiedon church organized by Joseph Bates in 1869. The first tent meetings were held in 1862, a year after the formal organization of the Michigan Conference, and the fruits of this effort formed the nucleus of the new church. The Alaiedon church continued in its rural setting until 1957, when work was begun on the new structure at Williamston.

● Fourteen Pathfinders in Illinois solicited more than \$100 each in door-to-door Ingathering. Larry Herr, of Beverly Hills in Chicago, had the largest amount, \$356. Sue Lilley, of Du Quoin, was next with \$259. Third in line was Kathy McHenry, of Moline, with \$193. Three of the clubs brought in more than \$1,000 each. The Beverly Hills club raised \$1,350, with a per capita of \$84.32; the East St. Louis club had \$1,011, with a per capita of \$72.24; and the Peoria club brought in \$1,002, with a per capita of \$55.69.

North Pacific Union

● On January 30 seven people were baptized in the Orofino district of the Upper Columbia Conference. H. E. Dawes also reports the beginning of an evangelistic campaign on February 5 in the small city of Kamiah, 22 miles southeast of Orofino.

● Dr. Carl T. Jones, associate professor of chemistry at Walla Walla College, has been named by the board of trustees to head the department of chemistry, succeeding Dr. G. W. Bowers, who is retiring in June.

● Four Walla Walla College staff members were raised in academic rank during the recent board meeting. The changes voted will make Dr. H. G. Stoehr professor of modern languages; Dr. John O. Waller, professor of English; Dr. R. L. Litke, associate professor of Biblical lan-

guages; and Mrs. Carl T. Jones, assistant professor of nursing education.

● Edward Edstrom, who will receive an M.A. degree in education in June, was named as a member of the WWC Academy faculty to teach mathematics. A graduate of WWC in 1936, Elder Edstrom has taught at Canadian Union College and has directed a mission school in Africa.

● The crowds came early Sunday afternoon, February 21, for the first It Is Written decision meeting at the Moore Theater in Seattle, Washington, with George Vandeman as speaker. That same evening well over 2,200 people heard his message. The meetings will continue nightly until March 13. Already several hundred new students have been enrolled in the Take His Word lessons.

Pacific Union

● An institute for students interested in canvassing during the summer months was held at Pacific Union College March 3 to 8. The purpose of these meetings, according to A. R. Reiswig, associate secretary of the publishing department of the Pacific Union Conference, was to give inspiration, information, and instruction to prospective student canvassers and those interested in becoming more effective in their service for God.

● After 42 years of service in the cause of God, Ernest L. Place resigned as secretary-treasurer of the Northern California Conference Association. Replacing him is Kent W. Dickinson, of the College of Medical Evangelists at Loma Linda. Brother Dickinson graduated from Union College in 1949 and for the past ten years has been connected with the medical school in various capacities in the accounting and business offices.

● Attending recent student colporteur institute meetings at Pacific Union College, where he is a senior theology student, was Yuma Tsuchiya, who last summer set a new student record in the Pacific Union Conference with deliveries amounting to \$10,642.05.

NOTICE

General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.) Annual Meeting

The annual meeting of the General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.), will be held at 11:00 A.M., Tuesday, April 5, 1960, at Takoma Park, Washington, D.C., in connection with the Spring Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the corporation and the election of directors in harmony with Article III, Section 2 of the bylaws.

J. W. PEEKE, Secretary
STANTON PARKER, Treasurer

Church Calendar FOR 1960

Missionary Volunteer Week	March 19-26
Thirteenth Sabbath Offering	March 26
Literature Evangelism	April 2
Church Home Missionary Offering	April 2
<i>Signs of the Times, These Times, Message Magazine Campaign</i> (Special prices during April and May)	April 1-30
Dorcas and Welfare Evangelism	May 7
Church Home Missionary Offering	May 7
Servicemen's Literature Offering	May 14
Spirit of Prophecy Day	May 21
College of Medical Evangelists' Offering	May 28
Church Home Missionary Offering	June 4
North American Missions Offering and Offering for the Blind	June 18
Thirteenth Sabbath Offering	June 25
Medical Missionary Day and Church Medical Missionary Offering	July 2
Midsummer Missions Service and Offering	July 9
Enlightening Dark Counties	August 6
Church Home Missionary Offering	August 6
Educational Day and Elementary School Offering	August 13
Oakwood College Offering	August 27
Literature Evangelist Rally Day	September 3
Church Home Missionary Offering	September 3
Missions Extension Day and Offering	September 10
JMV Pathfinder Day	September 17
Thirteenth Sabbath Offering	September 24
Neighborhood Evangelism	October 1
Church Home Missionary Offering	October 1
Voice of Prophecy Offering	October 8
Sabbath School Visitors' Day	October 8
<i>Review and Herald Campaign</i>	October 15-November 12
Temperance Day Offering	October 29
Witnessing Laymen	November 5
Church Home Missionary Offering	November 5
Week of Prayer	November 12-19
Week of Sacrifice Offering	November 19
Ingathering Campaign for 1961	November 26, 1960-January 14, 1961
Home Missionary Day	December 3
Church Home Missionary Offering	December 3
Thirteenth Sabbath Offering (Christmas Offering)	December 24



Churches Grow From Branch Sabbath Schools

The Northeastern Conference has a long and distinguished record of branch Sabbath school evangelism. Some of the strongest churches in the conference grew out of these schools conducted by our faithful laymen. The two senior ministers among our conference workers received their early training as laymen leading out in this type of pioneer evangelism.

More recently the Red Hook church in Brooklyn was organized as a direct result of branch Sabbath school evangelism. You

will have to visit this thriving church to believe the report. Imagine a membership of 28 adults with no less than 68 children present each Sabbath. We believe this is a record for North America.

Recently we visited one of our large churches on a branch Sabbath school day. It was thrilling to see many visitors in the audience and to hear their testimonies of what blessings they were receiving through the branch Sabbath school. These dear people are not far from the kingdom.

Through branch Sabbath schools we are now opening up new areas. In many towns and villages of our territory there has been in recent years a great influx of people moving from other sections of the country. In this migration from one section of the country to another are some of our faithful Adventist laymen. Mrs. Elzira Moore, who accepted the

truth in Savannah, Georgia, a few years ago, was one of these. Recently Sister Moore moved to Elmira, New York, where the Northeastern Conference has no organized work. She immediately began distributing tracts in her neighborhood. Then one of our faithful colporteurs visited her without knowing she was a Seventh-day Adventist. Together they started a branch Sabbath school. Several persons have already been baptized, and the indications are that a church may soon be organized.

We solicit the prayers of Sabbath school members everywhere, that in these areas of great need, where no conference workers have as yet been able to labor, our faithful laymen will be shining witnesses to the cause of truth.

C. E. BRADFORD
Sabbath School Secretary
Northeastern Conference

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, APRIL 9, 1960

Deliverance From Captivity

[This Lesson Help is a running comment on the lesson presented in the *Sabbath School Quarterly* and should be read in connection with it.]

AMPLE evidence was given to the Jews that the Captivity would not be permanent, and that deliverance and restoration to Palestine would come at a specified time. Nevertheless, when the call came to leave their exile and return to the fatherland, the majority of the Jews chose to remain in the lands whose way of life they had absorbed. Of the minority who did accept repatriation, only a handful entered wholeheartedly into God's plan to rebuild the land and its institutions for a people whose lives conformed to the divine way of life.

1. The Royal Edict

EZRA 1:1. "The Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation." This is said to have been "in the first year of Cyrus," which by Jewish reckoning would be 537 B.C., and is the first of three such decrees. The second, about 519 B.C., was issued by Darius (Ezra 6:1-12); the third, in 457 B.C. by Artaxerxes (Ezra 7:7-11). "That the word of the Lord by the mouth of Jeremiah might be fulfilled" (Ezra 1:1) recalls that prophet's prediction of Babylon's overthrow "when seventy years are accomplished" (Jer. 25:12), which was at the beginning of the reign of Cyrus.

ISAIAH 44:28. "He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." This was one of a number of "prophecies upon which the exiles had opportunity to base their hope of speedy deliverance."—*Prophets and Kings*, p. 552. Another was: "I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives" (Isa. 45:13). "Cyrus must have been greatly astonished to learn that a Jewish prophecy named him, described his capture of Babylon, and predicted his policy toward the captive Jews, a century and a half before his birth" (see p. 557).—*The SDA Bible Commentary*, on Isa. 44:28.

EZRA 1:3, R.S.V. "Whoever is among you of all his people, may his god be with him, and let him go up to Jerusalem . . . and rebuild the house of the Lord." This included people of the northern kingdom of Israel, of Judah and Benjamin. The former had been transported to various parts of the Assyrian Empire, the latter had been captured by Nebuchadnezzar. A remnant of the so-called "ten lost tribes" was about this time liv-

ing in Jerusalem (1 Chron. 9:3). The decree required that people who believed their God "go up to Jerusalem" and do God's work.

EZRA 1:2. "The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem." "Tidings of this decree reached the farthestmost provinces of the king's realm, and everywhere among the children of the dispersion there was great rejoicing."—*Prophets and Kings*, p. 558.

EZRA 1:4, 6. "Whosoever remaineth [in exile] . . . let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God." Many successful families remained in their adopted lands, but contributed to the repatriation plan. The Temple vessels removed by Nebuchadnezzar were also sent along by Cyrus (Ezra 1:5-11).

2. The Divine Predictions

JEREMIAH 25:11, 12. "This whole land shall be a desolation . . . ; and these nations shall serve the king of Babylon seventy years." Other surrounding nations were captives also (verse 9), though the period would have no significance to them. In Jeremiah 29:10 a definite assurance of restoration at the end of seventy years is given. The punishment of Israel's great enemy Babylon, in Jeremiah 25:12, is symbolic of spiritual Babylon's destruction in Revelation 14:8. Nine comparisons of Babylon's punishment in Jere-



miah 25 with that in Revelation 16 to 19 are given in *The SDA Bible Commentary*, volume 4, page 446.

DANIEL 9:1, 2. "In the first year of his [Darius] reign I Daniel understood by books . . . that he [the Lord] would accomplish seventy years in the desolations of Jerusalem." "Although busy amid the affairs of state, the prophet did not cease to study the Word of God. Daniel was obviously perplexed as to how to relate what had been revealed to him in the vision of ch. 8 to the events of the immediate future—the return of the Jews at the end of the 70 years (Jer. 29:10)."

—*The SDA Bible Commentary*, on Dan. 9:2. Jeremiah's seventy years would commence about the beginning of Nebuchadnezzar's reign and end near the opening of the reign of Cyrus, exact dates being impossible to determine, but they are not vital.

DANIEL 9:4-6, 20, 21. "Whiles I was speaking, and praying, and confessing my sin and the sin of my people. . . . The man Gabriel . . . touched me about the time of the evening oblation." Daniel "could not understand the relation sustained by the seventy years' captivity, as foretold by Jeremiah, to the twenty-three hundred years that in vision he heard the heavenly visitant declare should elapse before the cleansing of God's sanctuary."—*Prophets and Kings*, p. 554. Here was a prophet long in God's service (1) identifying himself with the people of Israel as a sinner, (2) lacking knowledge which he sought through God's Word.

3. The Divine Call

ISAIAH 21:9. "Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground." Babylon fell at the hands of the Persians, who hated image worship, and hence Babylon's gods received rough handling. The ultimate fate of all idolatry is to see the false gods "broken unto the ground."

JEREMIAH 51:6, 8. "Flee out of the midst of Babylon, and deliver every man his soul." This prophecy of destruction includes the familiar words: "the nations have drunken of her wine; therefore the nations are mad." The tragedy is heightened by the fact that God "would have healed Babylon, but she is not healed" (verse 9). Contact with the Israelites, especially with her prophets Daniel and Ezekiel, brought opportunity of enlightenment which was rejected. The "wine" of Babylon may be a symbol of her pride, luxury, idolatry, and love of power.

EZRA 1:5. "Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem." Some 50,000 persons were in the Jewish remnant that returned for the immense task of rebuilding the Temple (Ezra 2:64, 65). There could be no restoration of Jewish national life without the Temple, around which everything centered.

REVELATION 18:1-4. "Babylon the great is fallen. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Mystical Babylon, an effete and apostate religious system, meets the same fate as her ancient counterpart. She is "fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven."—*The Great Controversy*, p. 607.

It is immediately preceding this fall that religious persecution, including enforced Sunday laws, embarrass the faithful. "Those who are arraigned before the courts, make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths."—*Ibid.*

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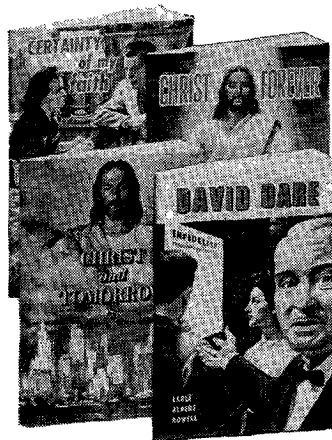
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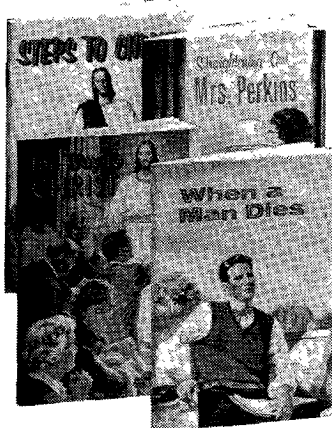
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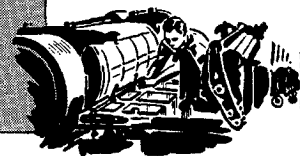
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Tragedy Strikes Indiana Academy

Tragedy struck Indiana Academy early March 11 when the Morse Lake Mills plant—furniture factory at the school—was almost completely destroyed by fire. Only the finishing room was saved.

The loss sustained includes a large inventory and a complete line of machinery. An additional serious aspect of the fire is the loss of employment for many young people who were dependent upon labor in this plant to meet their school expenses.

We request the united prayers of our church members to the end that a more glorious achievement may emerge from the ashes of our present tragedy.

T. EDGAR UNRUH
President, Indiana Conference

Chesapeake Conference Biennial Session

Albert B. Butler was re-elected president of the Chesapeake Conference, at the 24th biennial constituency convention, held at the Baltimore, Maryland, First church, Sunday, March 13. More than 300 delegates were present.

Others elected included W. M. Nosworthy, secretary-treasurer; Harold Soper, manager of the Book and Bible House; R. E. Hamilton, secretary of the MV, educational, temperance, and War Service departments; A. M. Karolyi, secretary of the Sabbath school, home missionary, public relations, and radio-TV departments; J. A. Jarry, secretary of the publishing department; and Dr. Frank Damazo, secretary of the medical department.

Reports given by the officers and departmental secretaries indicated the Lord's blessing in this growing conference.

L. E. LENHEIM

South Central Conference Session

The delegates to the 1960 constituency meeting of the South Central Conference met at Oakwood College March 6 for the election of officers and the transaction of other conference business. The devotional service was conducted by W. B. Ochs. The proceedings moved forward with dis-

patch, and good reports were received of the work accomplished in South Central during the past two years.

F. L. Bland, president, and L. E. Ford, secretary-treasurer, and the other conference leaders were all re-elected. Several changes were made in the membership of the executive committee. Inclement weather detained a number of the delegates, but 35 churches were represented. The delegates returned to their homes with courage and optimism regarding the future.

W. P. BRADLEY

Feeding the Lambs

In his departmental report for the quadrennium ending December 31, 1959, Dr. R. S. Lowry, educational secretary of the Southern Asia Division, stated "that the Southern Asia Division now operates 171 schools, of which 23 are full-fledged boarding institutions and one is a senior college; that the enrollment in these schools has reached the impressive figure of 7,500. . . . The number of Southern Asia Division baptisms attributable directly to school influences is 10.2 per cent."

How encouraging to note the results of the ministry of teaching in the salvation of our youth and in their preparation for God's service.

T. S. GERATY

Top Ten Literature Evangelists in 1959

New records are being made these days by our literature evangelists. During 1959, 116 of these faithful workers in North America each delivered more than \$10,000 worth of literature. The delivery total for this special group was \$1,737,635.98. We list here the top ten:

Name	Conference	Amount
L. E. Pittman	Arkansas-Louisiana	\$44,376.10
R. A. Sapp	Washington	40,134.50
A. R. Wagner	Nevada-Utah	34,004.36
E. J. Martin	Nevada-Utah	31,860.20
Frank Hansen	Oregon	31,686.85
Bill Stewart	Arkansas-Louisiana	30,733.90
Charles Eddy	Northern California	27,106.36
Ralph Krum	Chesapeake	25,516.59
Taylor Morris	Oregon	25,039.10
C. D. Morris	Allegheny	23,358.05

We are pleased to see these large records, but rejoice even more when we think of the spiritual influence of the books and magazines left in the homes.

Our literature evangelists meet more non-Seventh-day Adventists in their homes each day than do any

other group of workers. They are finding many opportunities to pray with people and direct their thoughts to things above.

W. A. HIGGINS

In This Issue

Several special features in this week's REVIEW will, we believe, be of particular interest to our readers. On page 1 we present the first in a series of articles by A. L. Ham on the work of the Holy Spirit. Elder Ham's experience over several decades as an administrator in the China Division and the Southern Asia Division, and more recently until the time of his retirement from service as a vice-president of the General Conference, makes his comments on this subject particularly worthy of thoughtful study.

On page 11, Dr. T. R. Flaiz, secretary of the General Conference Medical Department, discusses "Your Blood Pressure and Your Way of Life." In view of the fact that defective hearts today stand as America's number one killer, all who desire to prolong their lives may well heed the good counsel an experienced physician presents on this vital subject.

Young people, especially those in their teens, will welcome the first installment of "She Learned Too Late," a six-part serial that begins on page 14. Written by Josephine C. Edwards, an author who knows how to make even the commonplace things of life interesting, this story centers around the life and love of Molly, a young woman in the early 1890's. Though many of the events related are more than a half-century old, the point made by the story (without labored moralizing) is as relevant for young people of the space age as for those of an earlier day. Every REVIEW reader will find the story fascinating, and will want to read each installment. Junior-age youth who regularly follow Elder Delafield's Junior Talks column will note that it is missing this week. It will be restored to its well-established place on page 15 when "She Learned Too Late" ends. Until then we recommend that all juniors read Mrs. Edwards' story. They will find it interesting and helpful in establishing guiding principles for successful and happy living.